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Review and Magazine,

&c. &c. &c.

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Forbear to inquire into the motive of plans decidedly uſeful to ſociety; nor, if they are of a nature to want general aſſiſtance, think you have done enough in concurring to vote public honours or ſtatues to their authors.

LAVATER.

ORIGINAL CRITICISM.

A Treatiſe on Hemp, including a comprehenſive Account of the beſt Modes of Cultivation and Preparation as practiſed in Europe, Aſia, and America; with Obſervations on the Sunn Plant of India, which may be introduced as a Subſtitute for many of the Purpoſes to which Hemp is now excluſively applied. By Robert Wiſſett, Eſq F. R. S. and A. S. Clerk to the Committee of Warehouſes of the Eaſt India Company. *With an Appendix on the moſt effectual Means of producing a Sufficiency of Engliſh-grown Hemp,* by the Right Hon. Lord Somerville. Pp. 312. 4to. 1l 11s 6d. With five Plates. Harding. 1808.

HE is a wiſe man who can remain tranquil in the moment of alarm among his fellow men; he is a virtuous one, who, without ſtopping to inquire the cauſe, immediately directs all his energies to find an efficient remedy. This is the touchſtone of political characters. On ſuch occaſions the ambitious and intereſted demagogue is loud and bitter in his invectives, and arrogant and vain-glorious in his ſelf applauſe; the man of rectitude and impartiality pauſes to reflect whether he ſhould firſt deplore the ſimple and paſſive credulity of the multitude, or the degenerate atrocity of inordinate ambition; while the true patriot only ſeeks and finds

the means of refcuing his beloved country from all impending dangers. Such is the invariable feature of genuine virtue and true patriotiſm, not, as uſual with factious aſpirants, to aggravate and too often even to *fabricate* grievances, but to mitigate or obviate them. The latter, indeed, requires the united efforts of genius and virtue, the former only conſummate impudence and lawleſs ambition. It is not therefore extraordinary that the intereſted reſtleſſneſs and preſumption of the one ſhould inceſſantly impel them to exhibit themſelves before the public, and that the retired modeſty of the other ſhould delight more in the tranquil enjoyment of private beneficence, except on occaſions of great emergency and national peril. Such times have now arrived, and although Mr. Wiſſett is the firſt to come forward with an efficient meaſure of practical utility, we are well convinced he will not be the laſt. Britain is not yet devoid of diſintereſted patriotiſm, exalted virtue, and profound ſcience, however the Roſcoes, the Randolphs, and certain other covetous herds of deſigning pamphleteers, may revel in the fears and prowl on the credulity of their unſuſpecting countrymen. Their peſtiferous but fortunately ephemeral effuſions muſt vaniſh for ever before works, announcing not only to Engliſhmen, but to the world, the *independence of Britain!*

It would be an unneceſſary waſte of our pages and of the reader's patience to dwell for a moment on the vaſt importance of hemp to the ſupport of our enormous yet neceſſarily increaſing navies at the preſent critical juncture. In conſequence of the uſual ſources of foreign ſupply being ſtopped, its cultivation, as well as of ſuch other vegetables as may be raiſed by way of ſubſtitutes for it, in our own country and her dependencies, is become indiſpenſable. We have alſo to regret that, owing to various caſualties, the cultivation of hemp in our North American colonies has hitherto made but very little progreſs, and the attempts in New South Wales are yet in a ſickly infancy. Yet our exigencies, our very ſafety, as a free and independent nation, require large and immediate ſupplies, which can only be obtained either by an immediate extenſion of its culture in this highly favoured iſland, or by availing ourſelves of the hemp, or plants raiſed as ſubſtitutes for it, in our Eaſt India poſſeſſions.

"With regard to the *native* growth of hemp," obſerves Mr. Wiſſett, "although the recent vaſt importations of corn ſufficiently indicate the inadequacy of our harveſts to feed our growing population, and conſequently may ſeem to imply that no ſoil ought to be diverted to

any other crop, which may be advantageouſly appropriated to the culture of grain; yet there are circumſtances and ſoils, the nature of which, when impartially conſidered, will more than counterbalance this apparent objection."

The author then quotes the addreſs of Lord Somerville to the Smithfield Club, in which he exhorted the land-owners preſent to turn their attention to the cultivation of hemp for the ſupply of our navy.

"'I truſt,' ſaid his Lordſhip, 'that as hemp is proved to be an excellent preparation for a wheat crop, and to interfere little with the eſtabliſhed ſyſtem of huſbandry upon ſtrong ſoils, except in the growth of beans, for which it muſt be ſubſtituted, that the land-owners will be found ready to forward the views of government, in raiſing this moſt eſſential article upon our own ſoils, by relinquiſhing the reſtrictions in their leaſes againſt the growth of a vegetable, which is now proved by experience not to exhauſt the ſoil more than other crops, when not left to ripen its ſeed.'

"In addition to theſe valuable remarks of the noble agriculturiſt, it is worthy of note, that hemp is ſtated to poſſeſs the excellent property of expelling caterpillars from *cabbage-plantations*; and, on this account, it has been recommended as a certain preventive of the depredations committed by thoſe vermin, that all the borders of the ground, where it is intended to plant cabbages, be ſown with *hemp*; and, however the vicinity may be infeſted by caterpillars, the grand incloſure (it is affirmed) will be found to be perfectly free from them. Where tenants, therefore, are reſtricted by ſpecial covenants in their leaſes from ſowing hemp-crops, it may nevertheleſs be worth their while to make the above experiment on thoſe borders of their fields, which would otherwiſe lie perhaps uncultivated; and if this practice, being proved to be ſucceſsful, were generally to obtain, an important addition might thus (almoſt imperceptibly) be made to our native growth of hemp.

"Suppoſing, however, that it ſhould be ſtill found inconvenient or otherwiſe unadviſable to adopt the ſuggeſtion of Lord Somerville, there are ſufficient waſte lands which might be advantageouſly reclaimed and appropriated to the culture of hemp. It is, indeed, a peculiar property of this plant, that it is 'capable of being cultivated wherever the ſoil furniſhes the general conveniences of human life. This natural production does not require the heats of the equator to ripen it, as ſome fruits do; neither is it confined to the regions of the north. The cultivation of it is attended by no peculiar difficulties; nor does it require uncommon knowledge or ſkill in thoſe who engage in its production.'

"Mr. A. Young has proved that it is poſſible to make the bogs of theſe kingdoms produce *all* and *more than all* the hemp that can be wanted. A peat-bog in Huntingdonſhire, he ſays, produces fifty

ſtone per acre, which is a fair crop on the very beſt lands. It were, indeed, a 'conſummation moſt devoutly to be wiſhed for,' that ſome at leaſt of theſe waſtes were reclaimed for this important, this national object: and it is with peculiar pleaſure that we record the very recent liberality of ſeveral public ſpirited individuals of North Wales, who have ſubſcribed conſiderable ſums towards defraying the expenſe of raiſing hemp-crops on ſome of the Welch waſte lands. If the limits, neceſſarily preſcribed to a preface, would admit, we could add many cogent arguments for attempting the native growth of hemp: but we forbear to multiply needleſs proofs, convinced that every principle of *patriotiſm* and of *intereſt* (often a more powerful incentive to duty than the love of one's country) combines moſt imperiouſly to require that Britons ſhould, in this inſtance at leaſt, concur in their efforts to render 'Britain independent of commerce.'"

Unhappily, however, there appears as yet little diſpoſition to avail ourſelves of our own reſources; and notwithſtanding the cloud of difficulties with which we are ſurrounded, we have heard of bills of incloſure for only 14,000 acres introduced during the preſent ſeſſion of parliament, which now approaches the uſual period of its termination. That we ſhall feel the effects of want of wheat from the North and from America as well as want of hemp, no man can for a moment doubt, yet no extraordinary exertions are making to raiſe ſuch an abundance as would enable us to inſure allies by ſupplying their diſtreſſes. It is alſo certain, too, that the preſent prices of wheat and of hemp are ſuch as muſt induce the farmer to prefer the cultivation of the former to that of the latter. If, indeed, bills of incloſure had been paſſed, then might our moors have been cultivated with crops of hemp, equally advantageous to the nation and to the cultivator. Still, however, we muſt depend in a great meaſure on our domeſtic growth, as it is but too well aſcertained that the hemp and ſunn of Hindoſtan are greatly inferior in ſtrength to Engliſh hemp, and that however they may be applicable to ſome purpoſes of nautical ſervice, they are very inadequate to the whole ſupply of the Britiſh navy. This fact deſerves the moſt ſerious attention of hemp growers in this country. After what has been ſaid in the public prints reſpecting the competency of ſupplies of hemp from India, thoſe who are not acquainted with the devious policy of the Leadenhall-ſtreet legiſlators may perhaps be ſurpriſed at the manner our author, who has unqueſtionably the beſt opportunities of information, expreſſes himſelf on this ſubject.

"Hemp," obſerves Mr. Wiſſett gravely, "is not altogether unknown in India; but its properties are not ſufficiently underſtood. It is at preſent cultivated for the purpoſe of obtaining an intoxicating

drug. The ſubſtance of which the natives make their cordage, fiſhing nets, &c. is obtained from a plant called by the country name of SUNN (the *Crotolaria Juncea* of Linnæus), and is prepared in a manner different from the hemp in Europe. With the view of aſcertaining whether this article was capable of being brought into uſe as a ſubſtitute for hemp, the Board of Trade at Bengal were deſirous that a quantity of it ſhould be procured, prepared after the European method; but the natives were not inclined to depart from their eſtabliſhed uſage. A difference of opinion alſo aroſe between the Board and Mr. James Fruſhard, as to which of theſe methods was beſt calculated to give the requiſite degree of ſtrength to the fibre."

Very little original matter indeed is to be found in this "Treatiſe," but the author has tranſlated from Du Hamel and Marcandier, and extracted from the Encyclopædias, from the writings of G. Sinclair, A. M'Donald, and J. Taylor, on hemp; from the Abbé Brulles, Mills's Huſbandry, the Agricultural Reports, and a MS. ſtatement of the method of cultivating hemp and flax in Ruſſia, Poland, and Pruſſia, by J. Durno, Eſq. Britiſh Conſul at Memel. From theſe voluminous, and ſome even ſcarce, works he has compiled a volume, certainly containing the moſt ample and complete information on this ſubject that has yet appeared. "The work is divided into two parts; in the firſt the articles are conſidered as PRODUCTIONS OF THE SOIL; in the ſecond, it has been the author's endeavour to ſet forth the ſubſequent PREPARATION which is requiſite, in order to render them merchantable." Thus Mr. W. firſt preſents the unſcientific reader with well executed drawings and botanical deſcriptions of the hemp plant, and of its ſeeds, which are followed by copious directions and details in every department of its agricultural cultivation; he then deſcribes ſix different plants uſed as ſubſtitutes for it in Bengal, their qualities, modes of cultivation, ſuitable ſoils, manure, &c. The ſecond part embraces the various methods of drying, watering, peeling, braking, ſcutching, and heckling of hemp, in different countries.

With reſpect to the preparation of the ſoil and general cultivation of hemp, the copious and diverſe directions here given are perfectly ſufficient to enable any farmer to rear this plant to as great advantage as wheat or any other grain with which he is familiar. Indeed, the cultivation is ſo ſimple and ſo eaſy that no difficulty can poſſibly ariſe: hemp grows well in all climates and ſoils that are not too dry, and is attended with no greater difficulties than the growing of flax. But the ſecond part, which treats of the preparation of hemp after the plant has attained maturity and fully ripened, till it

is fit for manufacturing into cordage or canvaſs, although the author has made a very judicious ſelection from the beſt writers, only convinces us of the great and diſgraceful ignorance which yet prevails in this important branch of huſbandry. Not two of the authors agree in their directions reſpecting the ſteeping or watering of hemp, whether it ſhould be done immediately after it is pulled out of the earth, or ſuffered to dry in the ſun for one, two, or even three days. This relates to a fact which can only be aſcertained by experience, and had any one of thoſe writers performed a courſe of comparative experiments, inſtead of amuſing their readers with vague conjectures drawn from aſſumed analogies, they would have rendered a much more eſſential ſervice to the public. It does not admit of any doubt in our minds, from what we have ſeen prepared both by drying and ſteeping green, that the drying method, carried to a certain point, unqueſtionably makes the hemp very conſiderably ſtronger, that it conſolidates the fibre by evaporating the mucilaginous or rather ſerous fluid, and enabling it to ſeparate more diſtinctly from the alburnous matter of the ſtem. On the other hand, the ſteeping green, or immediately after it is pulled from the earth, will as certainly render the fibre much finer, and alſo much leſs in quantity. Neither can the fineneſs of fibre be conſidered a proof of ſuperior ſtrength: in moſt caſes this ſuppoſed ſuperiority of ſtrength is only eſtimated in proportion or in relation to the coarſer body, but, when taken in the aggregate, it is found actually weaker. That the drying method tends to render the bleaching of the hemp more difficult, we can readily believe; but this defect, eſpecially in hemp, we ſhould ſuppoſe far more than counterbalanced by the ſuperior durability. Yet we find that it is this increaſed difficulty of bleaching which has alone influenced all the writers who condemn drying. Strange that men profeſſing to be philoſophical agriculturiſts ſhould not have thought of drying *ſlightly* that deſigned for cordage, and of inſtantly ſteeping that deſigned for cloth, which is to be bleached white.

But if authors differ reſpecting the propriety or impropriety of drying hemp before watering, or, as it is called in Suffolk, *water-retting*, they are ſtill at greater variance in their opinions of the time neceſſary to complete this proceſs. Some allow of only one, two, or three days, while others ſpeak of three weeks! It is evident that they have all been ignorant of the chemical principle on which this very ſimple proceſs ſhould be conducted, namely fermentation. The ſteeping of hemp might be reduced to terms as preciſe as that of brewing, and ſhould be regulated by the thermometer in the ſame manner.

If the water, which ſhould always be what is called ſoft water, were kept at a uniform temperature, a thing very practicable, the duration of fermentation, according to the degrees indicated by the thermometer, might be calculated with the greateſt accuracy, and the moment that the fermentative proceſs ceaſed, that moment the hemp ſhould be withdrawn from the water. This is a point of the utmoſt importance, as the fermentative is immediately followed by the putrefactive proceſs, which of courſe muſt injure the fibre of the hemp. It is alſo a very common error in different parts of this country eſpecially to bury the hemp too deep under water, and to preclude it almoſt entirely from the atmoſphere by ſtones or pieces of wood, which never fail to injure all the parts with which they are in contact. That the hemp ſhould be covered with water is unqueſtionable, but it ſhould neither be deep nor hardly packed or preſſed together; on the contrary, every facility ſhould be given to the diſengagement of the carbonic acid gas which is evolved in great abundance, and which very ſoon ſaturates the water. Upon the judicious management of this proceſs the ſtrength, and perhaps in part the fineneſs alſo, of the fibre depend.

From the petulant controverſy between Mr. Fleming and Mr. Fruſhard, reſpecting the drying and watering proceſſes in Bengal, which is here ſlightly noticed, we ſee much reaſon to fear that the ſupplies of hemp from that quarter muſt be very inadequate. Theſe gentlemen, if we may judge from the extracts taken from the Conſultations of the Board of Trade, evinced ſuch an obſtinate adherence to their reſpective opinions, as invariably characterizes the moſt groſs ignorance. Neither of them ſeem to have known that fermentation completely decompoſes all the mucilaginous or glutinous matter of the plant; that the decompoſed matter ſhould be carefully waſhed away, otherwiſe it will injure both the colour and ſtrength of the fibre; and that whenever the mucilaginous mat'er is all decompoſed, the hemp ſhould then be withdrawn to arreſt the progreſs of putrefaction. It is a matter of ſerious regret, that men of talents and real ſcience are not *choſen* and *rewarded* for ſuch ſervices. If the ſordid policy of a few individuals, who aſſume the ſpecious name of economiſts, ſhould continue to prevail, their country will too ſoon have occaſion to lament their perhaps irreparable errors. It is not from the miſer nor the ſpendthrift that we are to expect plans of real economy; yet it is ſuch men who are uſually the moſt forward in propoſing their ill-conceived and ruinous projects.

Mr. Wiſſett has preſented his readers with drawings and

deſcriptions of the different operations of ſcutching and heckling hemp, in order that his work may be uſeful to perſons in the Eaſt Indies. But, as he deſigned to encourage the growth of hemp in this country alſo, he ſhould have told us that ſcutching could be much more expeditiouſly performed by means of mills, the ſame as flax. In the Appendix, by Lord Somerville, we have the moſt minute ſtatements of the expences and profits of the cultivation of hemp in England. His Lordſhip, after remonſtrating againſt thoſe covenants in leaſes prohibiting the growth of hemp, and alſo deprecating all government bounties, as liberty alone is now ſufficient to effect this deſirable purpoſe, ſtates that he himſelf has withdrawn all ſuch prohibitions in his own eſtates; and with true patriotiſm recommended the general growth of hemp in Glouceſterſhire and Somerſetſhire.

"It is probable," obſerves the noble Lord, "that 140,000 acres of land, at the rate of a ton from ſomewhat more than three acres, would grow more than the whole annual conſumption of this country, amounting to 35,000 tons (independent of what would be required annually for ſeed); and I have no doubt but that a moſt ample ſupply might be obtained from the ten [nine] following counties only, *viz.* Lincoln, Cambridge, Huntingdon, Northumberland, York (Eaſt Riding), Leiceſter, Warwick, Glouceſter, and Somerſet.

"Theſe counties are, perhaps, beſt adapted to the culture of hemp, without any material derangement of their preſent ſyſtem of huſbandry, ſo far as regards the growth of corn; becauſe hemp is generally admitted to be a moſt excellent preparative for wheat *. Thus it leaves the far greater part of South Britain and Wales, together with the whole of North Britain, in the undiſturbed poſſeſſion of their preſent mode of cultivation. A large proportion of Ireland alſo, from its climate, and the ſtrength of its ſoil, is admirably adapted to the growth of hemp.

"This crop may be ſown on ſtrong land without manure, and on inferior ſoils with it; and, unleſs it is ſuffered to ſtand for ſeed, it does not, in the opinion of the beſt judges, impoveriſh the ſoil. It

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"* The land being ploughed and 'bouted up' rough late in the autumn, has the whole benefit of the winter fallow. The late period of ſowing hemp, *viz.* the month of May, admits of the cleaneſt and beſt ſpring tilth, and the ſhelter which this crop gives to the ſoil, during the hot months of ſummer, beſides that it is deſtructive of weeds, muſt reſtore much of that fertility which may be exhauſted by the rapid growth of the plant itſelf. In confirmation of which, we have reaſon to believe that a crop of clover mown for hay, is of more advantage to the ſucceeding crop of wheat, than that which has been fed off by ſheep, although the value of the ſheep layer is undoubted."

requires clean tilth, and is ſown to the middle of May, after which neither the foot of man or beaſt muſt be admitted upon the crop. The expence of ſeed, three buſhels per acre ſown broad-caſt, did not formerly exceed one pound ſterling. The average return was ſeven guineas per acre. The price of ſeed muſt, of courſe, at the preſent criſis, be enhanced, and whether a ſufficient quantity can be obtained this ſeaſon, to ſow ſuch a tract of land as is here ſuggeſted, I preſume not to affirm. I think, however, that in the courſe of the preſent year, a ſufficiency might eaſily be procured.

" Hemp is uſually ſold to the dreſſers in the ſame manner as flax, and its management is in ſome degree ſimilar. On the whole, it is evident, that any ſpecies of land which has not a cold ſubſoil will grow hemp with the aid of manure, and ſtrong land, in very good tilth, without it; it is alſo apparent that every perſon may grow a little, and, the quantity in demand conſidered, that none need grow a great deal; and that, if cultivated on this principle, it cannot diminiſh the quantity, nor impede the growth, of bread corn in theſe kingdoms. Nor ought the ſpeculation to be regarded, that, in the exiſting and probable ſtate of our national affairs, leſs hemp may be needed for the mercantile ſervice; ſince, in ſuch caſe, it is clear, that the demand for the royal navy will be proportionably encreaſed.

" Whilſt our properties, our lives, and (which ought to be more dear to us) the freedom and glory of our country, depend on the ſuperiority of our navies, this ſubject ſhould not for a day be neglected."

It appears that in Lincolnſhire, land let at 9*l* per acre will produce a crop of hemp which is worth 22*l* 14*s* 8*d* per acre: deducting the rent and expences from this ſum, it leaves a neat profit of 8*l* per acre. The prices of ſeed and of hemp now fluctuate ſo much, that it is impoſſible to give any ſatisfactory ſtatement of the real advantages at preſent attending its cultivation. Unleſs, however, it ſhould advance conſiderably in price, we are well informed that it is not yet ſo advantageous a crop as wheat, though there is little doubt that it will too ſoon become ſo.

In this work Mr. Wiſſett has taken no notice of the methods uſed in Holland or in Spain for preparing hemp, although the cordage and canvaſs of theſe two countries, particularly the latter, are well known to be much ſuperior in ſtrength to thoſe of any other, not even excepting Britain. The methods, indeed, adopted in Spain for cultivating hemp would perhaps be found particularly ſerviceable to the Bengal cultivators, and ſhould be attended to. As we are fully perſuaded of the patriotic wiſhes of the author, and alſo that the preſent edition of his work will very ſoon be exhauſted, we doubt not that he will avail himſelf of the opportunity of inveſtigating the different methods of rearing and preparing hemp in

Holland and in Spain, and add them to an octavo edition of this treatiſe, which may then be ſold at a price better adapted to the pockets of ſmall farmers. The writings of Captain Siſcar, on the equipping of the royal armada, and ſeveral ſmall tracts on *la Cultura y Fabrica del Cánamo*, as well as a periodical work on agriculture publiſhed in Madrid, will furniſh ample information on this ſubject.

At ſuch a juncture as the preſent, it is the duty of every individual to contribute as much as in his power to the wants of the ſtate, particularly in whatever relates to our national bulwark, the navy of Great Britain. We have ſeen that the cultivation of hemp in Canada has failed from miſmanagement, and that its progreſs in Bengal is not more flattering. Conſidering alſo the magnitude of the events which are now paſſing before us, and the impoſſibility of aſcertaining the ſucceſsful extent of human depravity, it would be deluſive to depend on a permanent ſupply from either of theſe countries. We ſhould indeed be prepared to ſupport the loſs of both; an event though certainly not extremely probable, is yet very poſſible. The recent melancholy ſucceſſes in India are ſurely no very favourable omen of the permanent ſecurity of that country, after the eſtabliſhment of Buonaparte in Conſtantinople. The independence of England, the ſupport of the Britiſh navy, ſhould poſſeſs a more immutable baſe than our retention of the India peninſula. If it be our deſtiny to be driven from continents, as the enemy, we hope vainly, propheſies, there are ſtill iſlands ſufficient to ſupport the power and glory of Great Britain, in defiance of all her enemies, to the lateſt poſterity. Among the firſt and moſt advantageous of theſe, are the iſlands called New Zealand, where a flax plant and ſhip timber are found in the greateſt abundance. New Zealand is conſiderably larger than Great Britain, and the civilization of its inhabitants, in a moſt propitious climate, would evidently be much eaſier effected than that of the Hindoos. The voyage there is conſiderably ſhorter than to Calcutta. But the preſent importance of that country conſiſts in its producing great quantities of flax or hemp, and of timber fit for all kinds of ſhip building. The fibre and ſtrength of the New Zealand hemp, from a number of comparative experiments which we have made on it, appear to be nearly as much ſuperior to the beſt Ruſſia hemp as ſilk is to the fineſt Dutch flax. Such a country ſhould now unqueſtionably be the object of our particular attention: with its hemp and ſhip timber, and our own pit-coal tar, we might then be enabled to humble the perfidious pride of Ruſſia, which has vainly ſuppoſed that England could not exiſt with-

out her commerce. While there is ſuch a fertile ſource of ſupply, a ſource which muſt remain inexhauſtible during our naval ſuperiority, need we fear the menaces or murmurs of Ruſſia and America againſt our maritime rights? With adequate ſupplies of naval ſtores, we ſhall not only be perfectly able to maintain our own independence, but alſo to protect and diſſeminate the ſciences and arts which are now ſuffering under the worſe than Vandal babariſm of the oppreſſor of the human race *.

Addreſs on the Maritime Rights of Great Britain. By Sir Frederick Morton Eden, Bart. 8vo. Pp. 187. 5s. Richardſon. 1808.

HAVING already noticed the two firſt parts of this work, we ſhall proceed to examine the third part, which has been added to the preſent edition, with the view of offering ſuggeſtions on the proper means of ſupplying the empire with the moſt important of thoſe commodities, wanted either for ſubſiſtence, naval ſtores, or manufactures, which have hitherto been furniſhed by *foreign* countries. We cannot, however, avoid previouſly adverting to a note, which in conſequence of the orders of the 16th October reſpecting the ſearch for Britiſh ſeamen in foreign ſhips of war, has been introduced into the beginning of the firſt part. The voluntary conceſſion, for ſo we muſt term it, which the Britiſh Government then thought proper to make, in the ſpirit of peace and good will towards America, is thus noticed by the author; and although, in conſideration of the intricacies in which our diſcuſſions with that country are involved, we ſhould have been very adverſe to animadvert on this act of an adminiſtration whoſe counſels we think bear the mark of unequivocal excellence, we confeſs that this note, as an anſwer to the doctrine of law analogies (which we have ſeen urged both in journaliſts and other publications, as deciſive againſt any claim of right to ſearch for Britiſh ſeamen in foreign ſhips of war), is, in our opinion, very concluſive and ſatisfactory. On every point regarding our maritime rights, it appears to

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* Since writing the above, we have learned that a Memorial has been preſented to Government for the eſtabliſhment of a factory in New Zealand, the object of which is to obtain a regular and permanent ſupply of hemp and ſhip timber. We hope the project will be attended with ſucceſs.

us, that we ſhould entertain extreme jealouſy reſpecting any attempt to conciliate neutrals by conceſſions. Our liberality, it is to be apprehended, will not be meaſured by what we give up; but our arrogance inſiſted on as demonſtrated by what we retain.

"It certainly muſt be admitted that that part of his Majeſty's Proclamation of the 16th of October laſt, which regulates the mode of reclaiming Britiſh ſeamen in the ſervice of any foreign ſtate, has completely diſentangled the queſtion of the right to ſearch neutral merchant ſhips, from any extraneous matter relative to ſhips of war; and that it is a liberal proof of the diſpoſition of Great Britain to exerciſe her maritime power with temper and moderation. The proclamation cannot be miſconſtrued by any candid mind as the act of a government deficient in vigour, when it is recollected that it proceeded from the adviſers of the expedition to Copenhagen, and the framers of the orders of the 11th of November, for enforcing (nearly to the full extent) the meaſure recommended in theſe pages of interdicting all commerce between the enemy and neutrals.

"It cannot, however, be ſo readily admitted, that the proclamation is, as many commentators have conſidered it, a complete abandonment by this country of a pretenſion which was both unjuſt and impolitic. The practice of ſearching foreign ſhips of war for deſerters has always been deemed to be conformable to naval inſtructions, and to be ſanctioned by uſage: and it does not appear, from any information before the public, that, in any former caſe, a Britiſh officer has been cenſured for this exerciſe of his power. Several inſtances, too, have been mentioned of the Americans themſelves having taken their ſeamen from the ſhips of war of other nations.

"It is, indeed, true, that the new regulation will clear the queſtion of the right to ſearch merchant ſhips from other matter, if all diſcuſſion reſpecting the affair of the deſerters to the Cheſapeake can be conſidered to be now at reſt: but if, having made reparation to the United States for a ſuppoſed injury, Great Britain is alſo to require reparation from them, not only for ſhutting their ports to our ſquadrons, but for refuſing to deliver up the deſerters in queſtion, when reclaimed from the civil power in New Norfolk before the Cheſapeake ſailed, is it not apparent that much important matter muſt be debated, and that the queſtion of ſearching merchant ſhips, although no longer connected with the queſtion of ſearching ſhips of war, may very poſſibly be entangled with the queſtions of expatriation, and the right of reclaiming deſerters in any way whatever?

"As to the right itſelf of ſearching ſhips of war, thoſe who deny it have alledged that it is inadmiſſible, becauſe a ſhip of war may be conſidered as the floating territory of the country to which it belongs, and the entering it forcibly is a violation of national ſovereignty. This modern principle of neutral publiciſts, if it can be applied with ſucceſs to ſhips of war, will, very naturally, be extended; firſt of all, to armed merchantmen, and by a very eaſy tranſition to veſſels

of every other deſcription. Indeed, the fiction on which it is attempted to be ſupported is applicable to all alike. We ſhall be told, that according to the true ſpirit of the Engliſh common-law, the United States are as much entitled to contend that ſearching one of their frigates for Britiſh deſerters is a violation of their territory, as a plaintiff in an Engliſh court of juſtice is juſtified in feigning that a contract really made at ſea was made at the Royal Exchange, in defiance of the opinion quoted by Blackſtone from a grave civilian, that it is abſurd, and is quite impoſſible for the ſhip, in which the cauſe of action ariſes, to be really in Cornhill. We may reply, that although this fiction is juſtifiable in law, becauſe the locality of ſuch contracts is not eſſential to them, yet we cannot allow ſuch a fiction, or any other analogies of municipal law, to influence the conſideration of maritime rights. The very circumſtance of locality, that is a ſhip's being at ſea, eſſentially diſtinguiſhes its character. In the harbours of neutral ſtates, all veſſels are protected from ſearch. But at ſea, the element on which any ſubtraction from the force of Great Britain muſt be peculiarly injurious to her, they muſt all ſubmit to the accuſtomed and reaſonable exerciſe of her power.

"It may be preſumed that it is not the flag alone which is ſuppoſed to have the extraordinary quality of converting a ſhip into a national domain, for all ſhips have a national flag; but that this converſion takes place by the delegation of authority from the ſtate to the commander of the veſſel. If this confers inviolability from ſearch, it ſhould be equally conferred on armed merchantmen hired by the ſtate, on tranſports under the orders of naval officers, on veſſels employed in protecting the revenue, and on private ſhips furniſhed with letters of marque. As the Algerines are, or may be, at war with the United States, the latter may poſſibly deem it expedient to authoriſe the captains of their trading veſſels to make repriſals: or why ſhould they not follow the example of a Britiſh ſovereign, Queen Elizabeth, in forming a navy from hired merchantmen? or why not, like the ſame princeſs, grant commiſſions to the commanders of their Indiamen, and thus protect them from being ſearched by thoſe who are really, and thoſe whom the French denominate, pirates? Purchas's Collection will furniſh the authority: 'The merchants of London, in the year of our Lord 1600, joined together and made a ſtock of 72,000*l* to be employed in ſhips and merchandizes for the diſcovery of a trade in the Eaſt Indies, to bring into this realm ſpices and other commodities—the merchants were ſuitors to her majeſty—and, becauſe no great action can be well carried and accompliſhed without an abſolute authority of juſtice, ſhe granted to the general of their fleet, Maſter James Lancaſter, for his better command and government, a commiſſion of martial law.' It will naturally reſult from allowing the privilege of national ſovereignty to men of war, that American frigates may be converted into Acapulco ſhips, and bring bullion or other merchandize from the enemies colonies, without being liable to be ſearched.

"The principle on which the conduct of neutrals muſt be regulat-

ed is, that they muſt not interpoſe to ſave either belligerent from the infliction of his enemy's force. Some political theoriſts have doubted whether, *under this principle*, it was juſtifiable to detain neutral veſſels, containing goods which can only aid the enemy indirectly. But there can be no doubt that it is no leſs within the principle that the direct inſtruments of warfare (and what are more ſo than well-trained ſeamen?) ſhall not be taken away from one belligerent, than that the ſubordinate inſtruments, arms, and ammunition, ſhall not be ſupplied to another. As to the inconvenience of exerciſing the right of ſearch to recover deſerters, and the danger of conflicts between the armed ſhips of two nations at peace, this objection would apply to any right of ſearch at all; for there certainly is danger that many inſtances may ariſe in which a ſtout merchantman will not permit a ſmall national lugger, or gun-boat, to examine her crew. The predominancy of the Engliſh navy is far more likely, by enforcing this right in the old way, to ſecure to the country its ſeamen and its honour, with leſs ultimate bloodſhed, than the diplomatic mode which muſt in future be reſorted to, under the orders of the proclamation, if any naval officer ſhall think it worth his while to exert his diligence in framing a ſtate of facts reſpecting deſerters from his ſhip. He will, probably, in moſt caſes, conſider them as irrecoverable as men at the bottom of the Atlantic.

"The proclamation, however, has at leaſt this negative merit, that it is a gratuitous conceſſion, which may at any time be revoked by his Majeſty's authority; an authority which has not only ſolemnly declared that the juſt rights of the country ſhall never be ſurrendered, but has, by a ſyſtem of unequivocal vigour, evinced a firm determination to maintain them."

A number of intereſting papers are introduced from the Moniteur to ſhew the great anxiety of the French government reſpecting the cotton manufacture; and we are perſuaded, for the various reaſons ſtated in pp. 64, 5, 6, (ſheet H) and 59 (ſheet I*) that this branch of induſtry in France will ſuſtain conſiderable embarraſſment from the operation of the orders in council. Thoſe buſineſſes in which dye woods, oil, indigo, and cochineal, are uſed, may be expected to ſuffer greatly. Privations too will be felt by the continent in ſugar, coffee, tobacco, pepper, and other ſpices; and in various other articles, *if the vigorous ſyſtem of government be perſiſted in*. His Majeſty's Miniſters, we truſt, are not of the family of the wrongheads, and will not ſubject themſelves to John Moody's remark on Sir Francis's fit of reſolute conduct towards his wife.

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* The printer has erroneouſly in this ſheet repeated the paging of the preceding.

After noticing the probable effects of the orders in council, the third part thus proceeds:

"As a ſyſtem of juſt retaliation on France, the Orders of Council may be expected to be effectual; but they do not appear to comprehend all that is neceſſary to be ſuperadded to our exiſting plans of defence, to place the ſecurity of Britain on a firm baſis. She has long been accuſtomed to draw from foreign countries many articles required for ſubſiſtence, manufactures, or naval ſtores. Which of them, and to what extent, will ſhe be able to draw from a Britiſh ſource, if a confederate world becomes unwilling to ſupply them? What branches of induſtry are moſt expoſed to riſks from their prohibitory ſyſtem of commercial hoſtility? Theſe are queſtions which have certainly not eſcaped the conſideration of a vigilant adminiſtration; and ſatisfactory anſwers, it is to be hoped, will be found in meaſures to facilitate internal improvement being ſubmitted to the legiſlature whenever the more ſplendid, though perhaps not more important, ſubjects of the Copenhagen Expedition and the Law of Nations are diſpoſed of. There is, probably, no political queſtion, which at this time deſerves more ſerious inveſtigation, than what is the propereſt mode of ſecuring from time to time a competent ſtock of thoſe indiſpenſable commodities which have hitherto been furniſhed to us by foreign countries. To underſtand our difficulties in this reſpect, is the firſt ſtep to overcome them."

We are happy to ſee from tables of exports from Ireland, pp. 68, 69, that the ſiſter iſland is well adapted, from its ſoil and ſituation, not only to ſupply the deficiency of the corn produce of Great Britain, but to co-operate with the Britiſh North American colonies (in the event of a rupture with the United States) in furniſhing grain or flour as well as other proviſions to the Weſt India iſlands. Wine, Sir Frederick Eden conceives, might, as well as hemp, be rendered a ſtaple of the Cape of Good Hope. The latter article, however, he ſuggeſts might be cultivated to an unlimited extent, and with great advantage in Ireland. Naval timber forms an exception to the principle which he lays down, that we ought to be furniſhed from ſome part or other of the empire with the moſt indiſpenſable articles now ſupplied by foreign commerce: and the reaſons he gives againſt the continuation of the foreſt ſyſtem, (as recommended by parliamentary commiſſioners a few years ago,) are, we think, concluſive. His enumeration of the various countries from which naval timber can be procured very clearly ſhews that France cannot cut off our reſources in this reſpect. There are ſeveral articles, beſides thoſe mentioned in this work, the production and improvement of which in the Britiſh dominions, we think, muſt reſult from a continuation of the obſtructions to continental intercourſe.

Two of the principal are copper and iron: "ces fabriques ſont celles veritablement nationales, parce qu'elles doivent tout à notre ſol, et rien à l'etranger *." We are happy to ſee the author is a fellow-labourer with Dr. Parry in the important object of promoting the increaſe of fine wool at home, and are ſorry our limits will not permit us to make more than a ſhort extract from the plan he propoſes for this purpoſe, which occupies the laſt twenty pages of his work. We ſhall, however, tranſcribe enough to ſhew the national importance of fine wool, and concur with the author in opinion, that it is deſerving the attention of the legiſlature. We no leſs join with him in the expectation that his Majeſty's government, *unawed* by thoſe, who, "with a ſhrill and ſad accent, ingeminate the word peace, peace †," will perſevere in their maritime code, and eſtabliſh it on its proper baſis, by developing the internal reſources of the different parts of the empire. Should petitions from manufacturers precipitate us into a premature peace, it will be an inglorious one; and we ſhall experience the proper fate of a nation of ſhopkeepers, in being ſubjected to a nation of ſoldiers.

"The quantity of wool manufactured in this country (including it may be preſumed Spaniſh as well as Engliſh wool) was ſtated by one of the witneſſes examined before the Houſe of Commons in 1800 at 600,000 packs of 240 lbs. each, or 144,000,000 lbs. The 600,000 packs were valued at 11*l* a pack, and ſuppoſed to be increaſed to the threefold value of 19,800,000*l* by manufacture. According to which proportion the value of the Spaniſh wool annually imported would be increaſed from 1,500,000*l*, the coſt price, to 4,500,000*l*, the value manufactured. Mr. Luccock, however, eſtimates the amount at only 393,236 packs‡, which is probably nearer the truth than the ſtatement made to the Houſe of Commons. If this eſtimate of increaſed value be correct, it will furniſh a ſtriking inſtance of the importance of fine wool; which, though in a raw ſtate, only a twenty-fifth part, according to one authority, or a fifteenth part, according to another, of the aggregate quantity of wool conſumed, is, when manufactured, above one-fifth of the value of the whole. To continue our dependance on a foreign country for ſuch an article, without making further and more vigorous exertions, than we have done, to raiſe it at home, appears, under the preſent circumſtances of the country, to be wholly repugnant to the policy which dictates the huſbanding our own reſources, and the deſtroying thoſe of the enemy. It is therefore ſubmitted to thoſe, whoſe province it is to ma-

* See a French report in the Addreſs, appendix p. xxv.

† See Lord Clarendon's character of Lord Falkland, Hiſt. vol. ii, p. 359.

‡ *Table*, p. 338."

ture and bring forward meaſures of internal improvement for the conſideration of the legiſlature, that a plan formed upon the following outlines, or conformable to their principles, may promote the deſired effect of rendering Britain in a few years independent of the continent for what now coſts her annually one million and a half; and the extenſion of the boon to Ireland would greatly accelerate her internal improvement*.

" *Plan for the Encouragement of Anglo-Merino Sheep.*

" § 1. Let ſuch a price be offered by the public (ſay 20*l* a head) as will put in requiſition all the ſpare, healthy, efficient, rams, from one to four years old, now exiſting in the United Kingdom, of the pure Spaniſh race, or of the 4th croſs and upwards. This premium to be continued for four years.

" § 2. Let the rams be formed into diviſions, each diviſion to be placed under the ſuperintendance of a reſpectable experienced farmer, conveniently ſituated in a ſheep country. Let the ſuperintendant receive applications for the rams, and diſtribute them gratis in the proportion of one ram to 100 ewes; the receiver ſigning an engagement not to admit other rams to that part of his flock, to which the Merino or 4th-croſs rams are admitted, except in the caſe of inefficiency. The names of applicants to be entered in a book as they are received, and ſuch a mode of diſtribution to be adopted as ſhall give the advantage in quality, either according to priority of application, or ſuperiority in number of fine woolled ewes, as may be determined on.

" § 3. Let a premium be offered of 10*l* per hundred for the production of lambs of the firſt croſs; 20*l* for the ſecond; 30*l* for the third; and 40*l* for the fourth croſs: the application for premiums to be made through the ſuperintendant, who ſhall aſcertain the correctneſs of the claims, and obtain certificates of the lambs being alive in the firſt Auguſt after they are dropped. The lambs of the firſt croſs to be marked by one hole punched in the ear, thoſe of the ſecond croſs by two holes; thoſe of the third croſs by two holes in one ear and one in the other; and thoſe of the fourth croſs by two holes in each ear†. The premiums for lambs to be continued five years. No lamb to be intitled to the premium for the ſecond or third croſs, except they are a croſs one degree above the parent ewes.

" Suppoſing ſuch a plan to inſure the purchaſe of 525‡ rams (a

" * No liberal Britiſh farmer or manufacturer, notwithſtanding all that has been ſaid on the ſubject, could now, conſidering the approaching period for conſolidating the financial ſyſtem of the two countries, reaſonably object to the intercourſe between them in ſheep or wool being made perfectly free."

" † If neceſſary, the rams propoſed to be bought and diſtributed (ſee § 1 and 2) may be diſtinguiſhed by ſlits in their ears."

" ‡ That is, the rams born in 1804, 5, 6, and 7. See *Appendix* E, *Table* I."

year old or upwards) of pure blood, or equally fine fleeces in the firſt year, 1000 in the ſecond, 1500 in the third, and 2300 in the fourth year, (total 5325,) the whole coſt price of this number, at 20*l* each, would not exceed 106,500*l**: and this charge, as well as the expence of premiums for lambs, would be repaid to the nation almoſt as ſoon as incurred†. The following ſhort ſtatement is ſubjoined of the advantages ariſing during the progreſs of the improvement, by which it appears that the very important reſult of furniſhing our manufactures with the ſtaple article of the requiſite fineneſs may be obtained, whilſt the increaſe of value will keep pace with the expenditure.

" PLAN.

Dr.	£	Cr.	£
To premium on 100 lambs 1ſt croſs	10	By increaſed value of fleece of 1ſt croſs per 100	25
ditto 2d croſs	20	ditto of 2d croſs	30
ditto 3d croſs	30	ditto of 3d croſs	35
ditto 4th croſs	40	ditto of 4th croſs	40
Ram ſuppoſed on an average to ſerve 4 years	20		
Expence of collecting and keeping rams, and ſalary of ſuperintendant	10		
Expenditure for 400	130	Increaſed produce of 400	130

The average value of the fleece (ſay of South Downs) is taken at 5s

of the 1ſt croſs..... 10
of the 2d croſs..... 11
of the 3d croſs..... 12
of the 4th croſs..... 13

" Although however it is obvious from the above calculation that the improvement will repay the nation for its expenditure, yet as the repayment will not be made to the Exchequer, financial difficulties may be ſuggeſted with reſpect to granting a bounty for agricultural improvement. An import duty of 6d per lb. on Spaniſh wool will obviate this objection, and be an additional ſtimulus to the growth of fine Engliſh wool. It will not only defray the whole charge for bounties, but leave a conſiderable ſurplus for the revenue."

" * If the Merino flocks in Sweden are as numerous and as excellent in quality as they are ſaid to be, could a ſubſidy to his Swediſh Majeſty be negotiated on better terms for Great Britain, than that ſhe ſhould receive in return for her money an adequate number of fine woolled rams of pure blood? The treaty of Baſil has already been mentioned: 'fas eſt et ab hoſte doceri.'"

" † It is no objection to this plan that many owners of fine-woolled ſheep would not part with all their rams. Whilſt it provides a market for their ſurplus rams, it furniſhes them with inducements to employ thoſe they retain, no leſs beneficially for the country, than it is ſuppoſed will be the caſe with the rams they diſpoſe of."

A Deſcription of Ceylon, containing an Account of the Country, Inhabitants, and Natural Productions; with Narratives of a Tour round the Iſland in 1800, *the Campaign in Candy in* 1803, *and a Journey to Ramiſſeram in* 1804. *Illuſtrated by twenty-five Engravings from Original Drawings.* By the Rev. James Cordiner, M. A. late Chaplain to the Garriſon of Columbo. 2 vols. 4to. Pp. 400 each. 3l 13s 6d. Longman and Co. 1807.

CEYLON was bought at Amiens, and it is now ſurely time to examine our bargain. Mr. Cordiner has furniſhed us with the means, and although his preface does not excite ſanguine expectations of complete information, it does not induce ſuſpicion of the author's candour and veracity. "The reader," he remarks, "is warned not to expect a complete deſcription of Ceylon. A work of that nature remains ſtill to be publiſhed, and it is hoped will one day proceed from talents equal to the taſk. The following pages contain the obſervations of an inexperienced and unſcientific traveller, and are merely preſented to the public as a ſmall addition to the information which they already poſſeſs concerning an intereſting iſland." Such modeſty and ingenuouſneſs are almoſt invariably the characteriſtics of genius and good ſenſe. "The author reſided five years (from 1799 to 1804) in Ceylon, as chaplain to the garriſon of Columbo, and principal of all the ſchools," and was the only clergyman of the Church of England in that iſland! This is the attention ſhewn to religion and to education by the enlightened legiſlators of Leadenhall-ſtreet. If curacies and benefices indeed, could be *diſpoſed* of in India like cadetſhips, there would be more *directorial* advocates not only for education but religion in that country. Since 1802, however, the iſland has belonged to his Majeſty. But as we have mentioned what our author does not promiſe to communicate, we muſt likewiſe ſtate what he has given.

"The manner of enſnaring and taming the wild elephants, the mode of diving for the pearl oyſters, the ſtripping of the cinnamon bark, and the proceſs of collecting natural ſalt, are all deſcribed from actual obſervation and authentic documents. The plates exhibit the coſtume of the country, the moſt ſtriking ſcenes along the coaſts of the iſland, and ſome expreſſive features of the inland diſtricts, executed by eminent artiſts, from drawings made on the ſpot. Ramiſſeram, a ſmall iſland under the dominion of the Eaſt India Company, lying out of the uſual rout of travellers [between Ceylon and the coaſt of Coromandel], has never before been particularly deſcribed, and is but little known to many perſons well acquainted with all our other

Eaſtern territories. The narrative of the campaign of the Britiſh forces in the Candian territories, in 1803, was compiled at Columbo from the information of the principal civil ſervants of government, and an extenſive correſpondence with reſpectable officers in the field. To it is added a medical report concerning the health of the troops in the month of April of the ſame year, by the ſuperintendant of hoſpitals in Ceylon, whoſe obſervations throw a clear light on the nature of the climate, and the diſeaſes to which it is ſubject. An embaſſy to Candy in 1800 illuſtrates the curious ceremonies practiſed at that court; and extracts from the old hiſtory written by Captain Robt. Knox in 1681 exhibit a faithful picture of that country in its preſent ſtate."

The general direction of Ceylon is north and ſouth; it is 280 miles long, and 150 broad; its ſouthern extremity extends about two degrees beyond Cape Comorin, and its neareſt paſſage to the Indian peninſula is by the ſmall iſlands of Manaar and Ramiſſeram, called Rama's or Adam's bridge, about thirty miles. The appearance of this channel induces the conjecture that Ceylon has been formerly a part of the continent. This iſland is the Tabrobane or Taprobana of the Greeks and Romans, and in Sanſcrit is called Tapobon, or the wilderneſs of prayer, whither pious pilgrims from India ſojourned. Mr. Duncan has derived this name from *Tapoo Rawan*, the iſland of Rawan the giant, who, according to the Indian mythology, fought with Rama on this iſland. If this mythology, as is very probable, has any analogy to the Grecian, it will be a preſumptive proof that Ceylon has formerly been part of the Indian peninſula, and that it has been ſeparated by an earthquake, which gave riſe to the fable of the battle with the giant. We ſhould alſo ſuppoſe that ſome extinct volcanoes may be diſcovered in it, notwithſtanding its numerous ſilicious mountains. By the natives it is called *Lanca*, or the Holy Land, which is the name it ſtill bears in the Cingaleſe and Malabar languages on the government paper currency. The name *Paleſimundo*, conjectured by Ptolemy and others to be a corruption of Σάλικη, is unworthy of attention; but that of *Zeilan* or Ceylon, the author thinks may be derived from *Sinhal*, the lions, as the natives are called Cingaleſe, from the Indian word *Sing*, a lion. From "Singal, or *Sinhal-Dwipa*, the lion-iſland, may have been derived the Σιελενδιβα of Coſmas Indopleuſtes, who wrote in the ſeventh century, and the *Serendib* of the Arabians, by which name it is called by all the nations which profeſs the religion of Mahomet." Sir John Maundevile, who viſited Ceylon about the beginning of the 14th century, gave a very good deſcription of this iſland. The

Portugueſe had poſſeſſion of it from 1505 to 1658, when the Dutch conquered them, and retained it till 1796, when it was taken by the Britiſh arms. The following is a general geographical deſcription of it.

" The territory," according to our author, " which now belongs to Great Britain forms a belt round the iſland, extending in ſome places not more than ſix, in others thirty, and on the northern ſide even ſixty, miles into the interior country. The inland provinces, cut off from all communication with the ſea, and occupying the greater part of the iſland, are ſtill retained by the King of Candy, whoſe capital is ſituate in the centre of his dominions. Almoſt the whole circumference of the coaſt is lined with a ſandy beach, and a broad border of cocoa-nut trees, behind which are ſeen double and treble ranges of lofty mountains covered with wood. The ſouth-eaſt coaſt is particularly mountainous, picturеſque, and romantic; the northern parts of the iſland are flat, and frequently indented with ſhallow inlets of the ſea. The interior or Candian territories contain many hundreds of mountains, ſome of which, as well as the extenſive plains between them, are highly cultivated. The grounds about the capital, bounded by mountains, rocks, and woods, are beautifully varied, and exhibit a flouriſhing ſtate of agriculture. But acceſs to the country is difficult, and our acquaintance with the nature of the inland diſtricts continues to be very limited. The higheſt and moſt conſpicuous mountain is Adam's Peak, about ſixty miles eaſt of Columbo, but it has never been viſited by Engliſhmen. It is of a conical ſhape, and ſeen along the coaſt for an extent of one hundred and fifty miles. Ceylon is well ſupplied with lakes and rivers which facilitate inland navigation, and might be rendered highly ſerviceable to the purpoſes of agriculture; but, owing to the luxuriant crops of fruits, and the deficiency of population, the art of huſbandry is little practiſed. The four principal rivers take their riſe from Adam's Peak and the adjacent hills, and are in general rapid but ſmooth ſtreams, and ſome of them navigable with ſmall boats to a conſiderable diſtance up the country. The only harbours of any conſequence are thoſe of Trincomallee and Point de Galle; the former [is] one of the nobleſt in the world. The heat of the climate is not ſo intenſe as might be expected: in general, it is more temperate and uniform than in any part of the neighbouring peninſula, the thermometer fluctuating on the weſt coaſt, during the moſt ſultry hours, from 82 to 84. In other parts, where the ſoil is more arid (or in the vicinity of woody marſhes), the thermometer often ranges in the courſe of nine hours from 69 to 99 degrees. Denſe and heavy fogs riſe every evening and morning between the hills. Hot ſultry days are ſucceeded by damp chilly nights. In theſe ſituations, a perſon does not feel comfortable, after the ſun is down, without the aid of blankets; and the *jungle*, or hill-fever, of the worſt kind, is a common conſequence of expoſure to the influence of the climate. The days and nights are nearly equal throughout the year: the atmoſphere is almoſt always

ſerene; thunder and lightning are frequent, but ſeldom attended with deſtructive conſequences; ſlight earthquakes are ſometimes felt, but are never attended with violent convulſions or fatal effects. Ceylon partakes of the advantage of both the periodical rains which fertilize the eaſtern and weſtern coaſts of the Indian peninſula, and the ſeaſons divide exactly in its centre, where a ridge of lofty mountains forms their boundaries, and biſects the iſland. Whilſt torrents of rain fall on the ſouth and weſt ſides, the north and eaſt experience an unclouded ſky, accompanied with all the fervour of the torrid zone. When the latter are obſcured, the former are again enlivened with uninterrupted ſunſhine.

" The foundation of the ſoil is, generally, a deep layer of reddiſh clay, mixed with ſandy and ferruginous particles. When firſt broken up, it is as ſoft as a ſtiff clay, and as eaſily cut into pieces; but, after being expoſed to the heat of the ſun, it becomes indurated and brittle, and is uſed as ſtone for the purpoſes of building. This foundation of the ſoil is covered with ſtrata of black mould and white ſand, the latter of which forms the ſurface. Its fertility is, indeed, remarkable; almoſt every where producing graſs, ſhrubs, and trees, of a lively and perpetual verdure. Hard rock is found on ſome parts of the coaſt, particularly at Point de Galle and Trincomallee. All the ſhores are lined, under water, with ledges of white coral of various ſpecies. The earth abounds in uſeful minerals. Iron ore is extremely plentiful. Mica is found in large laminated maſſes, ſhivers of which are uſed in ornamenting *talipot* umbrellas. Plumbago is found with mica at the foot of mountains, moſt frequently at a conſiderable depth. Cryſtallized pyrites, which contain a little copper, is [are] manufactured into buttons. Quickſilver has been diſcovered in ſmall quantities. The Candian territories are ſaid to contain gold, but the working of mines, or gathering of the duſt, is prohibited by the prudent policy of the King. Precious ſtones are plentiful, and found of more than twenty different ſorts, but the greater part of them are of an inferior quality. There is no real diamond in the iſland; but a white tourmalin, a very common and cheap ſtone, is ſold under that name. The gems of greateſt value are the emerald and cat's eye: a perfect piece of the latter, of the ſize of a hazel nut, is worth 150*l* ſterling. The ruby is ſeen of every tinge, from the paleſt glow of pink to blood red: it varies in ſize from that of a grain of gravel to a grain of barley. To theſe may be added amethyſt, cinnamon ſtone or garnet, topaz, ſapphire, agate, ſardonyx, jaſper, and different coloured quartz.

" The revenue of Ceylon, although much greater now than under the Dutch adminiſtration, *is not ſufficient to defray the expence of the various eſtabliſhments* placed there by the Britiſh government. Captain Percival makes, by far, too wide an eſtimate, when he rates the annual income at 1,200,000*l* ſterling. At preſent it does not exceed 226,000*l*, while the common expenditure of the iſland amounts to 330,000*l*, occaſioning a yearly charge on his Majeſty's treaſury of 103,400*l*. In this ſtate of the revenue, the produce of every ſource

is included, allowing 40,000*l* on the average gained by pearl fiſheries. The Eaſt India Company pays 60,000*l* yearly for cinnamon. The reſt of the revenue is derived from rents of lands, markets, and fiſheries; taxes on Moors and *Chillies*, arrack-ſhops, gambling, cock-fighting, and wearing of jewels; duties on the importation of Indian cloths, and articles from China and Europe; duties on the exportation of areka nuts, coffee, cardamoms, pepper, arrack, *coiar* [*i. e.* ropes], and timber. The land-tax is paid ſometimes in produce, and ſometimes in money. The greater part of the land cultivated for rice pays to the government the tythe of the crop it yields. Gardens pay a tax in money. Some lands pay no impoſt either in produce or money, the poſſeſſors being exempted on account of their *caſt*."

Thus we have a tolerably accurate view of this moſt valuable acquiſition from the Amiens truce,—the pleaſure of 103,400*l* additional taxes annually! But the delicious odours of the cinnamon ſeem to have attracted our Amiens negociator, as valerian does cats; and ſo infatuated him and his inſtructors, that they would have ſurrendered any thing for the cinnamon. Of all the calamities that can befall a nation, that of having its chief legiſlators imbecile and ignorant is the greateſt. Tyrants are oppreſſive to individuals, but they elevate and enrich their country; weak and ignorant men are not only horribly cruel, but they debaſe the ſpirit and deteriorate the reſources of the nation. Every tyrant muſt poſſeſs at leaſt ſome talents, but all temporizing quacks are devoid of a ſingle ray of genius. The Papiſts ſay that "ignorance is the mother of devotion:" did they ſay "the mother of evil," there would be much truth in the apophthegm. This "valuable acquiſition," too, it ſhould be remembered, was gained from an old ally!

Mr. Cordiner, after giving an extract from the hiſtory publiſhed by Knox, who landed in Ceylon in 1659, and was kept there a priſoner in the interior nearly twenty years, proceeds to give ſome account of Columbo, the ſeat of government and capital of the Britiſh ſettlements in that country. This town lies on the weſt ſide of the iſland, in only 7 degrees north latitude and 79° 48′ eaſt longitude from Greenwich. Its fort contains ſeven baſtions, is nearly inſulated, being bounded on the land ſide by an extenſive lake of freſh water, and is a mile and a quarter in circumference, mounting three hundred pieces of heavy cannon. The ſituation is cool, pleaſant, and healthy; but it has no harbour, as the outer road affords ſecure anchorage only ſix months in the year, and its principal commerce is cinnamon. It appears, however, a ſingular policy in the government neither to give grants, nor allow purchaſes, of land to Britiſh ſubjects or

European ſettlers, except in the town and diſtrict of Columbo. If ſuch a ſyſtem be neceſſary to prevent a ſuperabundance of ſpice, we can have no heſitation in wiſhing that the Dutch had their cinnamon, and we our 103,400*l* a year. Cinnamon is a very uſeleſs and not very wholeſome luxury, which almoſt all European nations would be as well without, as there is in its nature, like in ſnakes, much more ſpeculative beauty than practical utility. It is, however, very convenient for apothecaries, as it enables them to ſell their phials of water to ſimpletons at good prices. That its aromatic odour is uſeful in Ceylon will be evident from the following fact, which the author ſtates in deſcribing the houſes of the natives, who live much more comfortably, he ſays, than thoſe of any other countries within the tropics.

"Every morning the women ſpread cow-dung mixed with water on the earthen floors and ſteps of the *veranda* [a portico to guard off the heat of the ſun], in the ſame manner as we lay on paint or whiting on a wall, but they uſe no other pencil than their hands. This practice is general over all India: it lays the duſt, ſoon dries, and gives greater firmneſs to the floor than any other materials which can eaſily be procured. In ſome places women are in the habits of ſpreading an ointment of the ſame nature over their face, neck, and arms."

The Cingaleſe, we are told, are particularly prone to litigation, and fond of having their moſt trifling diſputes determined by a ſuperior power. Nothing gratifies them ſo much as an attentive enquiry into the nature of their grievances, and a patient hearing of their complaints, and they retire ſatisfied even when their cauſe is diſmiſſed as frivolous. The reverend author ſpeaks in rather flattering terms of the amiableneſs, probity, and intelligence of all the civil and military officers as well as Engliſh ſettlers in Columbo. We have great pleaſure in ſeeing ſuch a portrait, as it muſt tend to remove that prejudice, diſſeminated by the invidious malice of our enemies, againſt the general character and principles of thoſe natives of the United Kingdom who take up their reſidence in our Indian ſettlements. The Engliſh circle in Columbo is, however, very limited, amounting only to about one hundred gentlemen and twenty ladies; the other European families amount to three hundred reſpectable males, and as many females: but there is very little intercourſe between them and the Engliſh, except on occaſions of public feſtival. The expences of living in this ſettlement are nearly the ſame as at Madras.

"No bachelor," obſerves the author, "can keep a houſe at Columbo comfortably for leſs than 800*l* a year; and he may live at

Madras for the ſame ſum. A captain, who receives about 500*l* per annum, finds it extremely difficult to live upon his pay, notwithſtanding the benefit of a meſs; and a ſubaltern, who draws about 300*l*, muſt practiſe rigid economy to avoid running into debt. To be comfortable, an unmarried man muſt keep a palanquin and a one-horſe chaiſe. In Ceylon, the keeping of thirteen palanquin-bearers amounts to upwards of 200*l*, and that of a horſe to 50*l* a year. The uſual mode of living is to riſe at day-break, ride for an hour or two in the country, dreſs or perhaps bathe on returning, breakfaſt at half paſt ſeven o'clock, commence buſineſs at nine, and conclude at four. Lounging and dreſſing fill up the time until half paſt five, which is the hour of another ride. Dinner is uſually on the table at ſeven o'clock, and from it the company retire to reſt between nine and ten."

The number of the Dutch inhabitants is about nine hundred; that of the Portugueſe, who are degenerated and blacker than the original natives, five thouſand. They ſtill ſpeak Portugueſe, wear the European dreſs, and profeſs the Romiſh religion.

The great body of the inhabitants of Ceylon are divided into Cingaleſe, Candians, and Malabars. The "Cingaleſe are indigent, harmleſs, indolent, and unwarlike; remarkable for equanimity, mildneſs, baſhfulneſs, and timidity. They are extremely civil and uncommonly hoſpitable to ſtrangers." They live apparently in a primeval ſtate, fruit being their principal food and water their drink, with only a piece of cotton folded round their waiſt. An attempt to train them for ſoldiers completely failed, and thoſe regiments called native infantry are all brought from the coaſt of Coromandel. They are divided into nineteen caſts or tribes, ſuch as agriculturiſts, herdſmen, fiſhers, &c. and intermarry only with perſons of their own rank and profeſſion. Many of the higher claſſes, who are not much expoſed to the ſun, ſeem fairer than the brunettes in this country. The people live as regularly in the marriage ſtate as in Chriſtian countries. A man is contented to poſſeſs only one wife, and ſeldom diſcovers any inclination to change her: concubines are ſeldom found even in the houſes of the rich, and never in thoſe of the poor, except where poverty occaſions ſuch a connection inſtead of matrimony. The Cingaleſe moſtly profeſs the religion of Buddha, but many profeſs Mahometiſm, and are more active than either the Chriſtians or Buddhiſts. The two principal languages in uſe are the Cingaleſe and Malabar; the former is compoſed of the Sanſcrit and Pali: ſpecimens of their reſpective alphabets are given on a plate. The Cingaleſe write from left to right with a ſtylus, or piece of pointed ſteel, on

the leaves of the palmyra (*borassus flabelliformis* of Linnæus), or talipot, which appears like engraving. The Malabars and Candians appear to poſſeſs more genius than the Cingaleſe, but their characters are very oppoſite, being as cunning, artful, and ſavage, as the Cingaleſe are ſimple, faithful, and benevolent.

Mr. Cordiner preſents his readers with an intereſting account of the progreſs of Chriſtianity in Ceylon; but it will, perhaps, ſurpriſe the Chriſtian people of England to hear, that, during the three years that the iſland was ſubject to the Eaſt India Company, the Dutch eccleſiaſtics were conſidered as priſoners of war, their ſalaries ſtopped, and they were thus deprived of the public exerciſe of their religious duties! His Majeſty's appointment of Governor North, however, in 1798, reſtored all the Dutch teachers to their former functions, reformed their ſeveral religious and literary inſtitutions, diſſeminated the Bible printed in the Cingaleſe language, and improved the ſeminaries for the education of the Ceyloneſe youth, who have ſince made very conſiderable proficiency both in acquiring a perfect knowledge of the Engliſh language and the Chriſtian religion, many of whom are now capable of acting as interpreters or tranſlators into the different European and Eaſtern languages. The following remarks, while they convey a moſt poignant cenſure on certain adventurers and others, do great honour to the principles of the author. After ſtating that the three miſſionaries who arrived at Columbo in 1805 muſt become an invaluable bleſſing to the natives, "if they poſſeſs virtuous diſpoſitions and perſevering induſtry," he adds:

"The moſt effectual means of diſſeminating the bleſſings of the goſpel throughout the eaſt would be for the *Chriſtians who go to thoſe parts to live in a manner worthy of their profeſſion.* Had all the Europeans who have viſited India *been ſincere and enlightened Chriſtians*, more *numerous converts* would have been made *without force* or *ſolicitation.* The native ſervants never fail warmly to love a maſter who leads a Chriſtian life: they receive every leſſon of religious inſtruction which is offered to them by ſuch a perſon with delight and gratitude; and they naturally feel a deſire to embrace a ſyſtem of faith and practice, of the beneficial tendency of which they enjoy ſo comfortable and impreſſive an example."

Mr. Cordiner's narrative of his tour round the iſland is an unaffected and ſatisfactory deſcription of the topography, natural productions, and actual ſtate of the different inhabitants, of the country. His long and accurate account of the method of catching or enſnaring flocks of elephants is cu-

rious and intereſting; but it does not admit of either extract or abridgment. Extenſive tracts of thirty miles, containing flocks of upwards of ſeventy elephants, are ſurrounded by ſome thouſands of men with blazing torches, horns, and other inſtruments for making a hideous noiſe; this, with the fire, frightens them into the ſnares compoſed of great poſts and ropes, which hold faſt theſe powerful animals, preſent a ſcene, accompanied with the murmurs of the elephants, fit to rouſe the curioſity of the moſt phlegmatic. The ſagacity of the domeſtic elephants, two of which are employed to carry off and tame a wild one, is not leſs extraordinary and intereſting. Their exertions to domeſticate and train their wild ſpecies to the ſame ſtate as themſelves, and render them obedient to the will of their keeper, not only prove the exiſtence of a mind, but alſo ſeem to indicate that they actually prefer the domeſtic ſtate of labour to the ſavage ſtate of idleneſs. This is their gratitude for the kindneſs and attention ſhewn to them by their keepers, and their generoſity to their ſpecies in endeavouring to reconcile them to the ſame ſtate of domeſticity.

In Ceylon only one place has been diſcovered where there are hot wells; theſe are at Cannia, about ſix miles from Trincomallee. The water contains no gas, and only a very ſmall portion of iron and ſea ſalt, but not in quantities ſufficient to have the leaſt medicinal effect. The temperatures of the wells vary from 98 to 106½ of Fahrenheit. The people conſider theſe hot wells as objects of adoration, and hold them ſacred. The country in the vicinity is not particularly fertile. In the province of Jaffnapatam, which is the moſt northern part of the iſland, agriculture is much more flouriſhing. Tobacco is produced in large quantities, and is a valuable ſource of revenue, when exported to the coaſt of Coromandel. This is the only diſtrict of Ceylon, the revenue of which exceeds its expences. Yet "more thefts, burglaries, and murders, are committed in it than in any other; and many inſtances have occurred of the flap of men's ears being cut open and their ear-rings carried off during their ſleep." The remains of thirty-two Portugueſe churches are ſtill ſeen in this province. But we haſten to the author's account of the cultivation of the cinnamon tree.

"Ten ſorts of cinnamon buſhes," he ſays, "are deſcribed by the natives, and the greater part of them are to be ſeen in the plantations at Columbo, but the apparent difference conſiſts merely in a ſlight variation in the form of the leaf. This diverſity, however, is diſcernible even in riding through the woods; and the cinnamon of one ſhrub often differs in quality from that of another. Five kinds

only are eſteemed fit for uſe, and are named *peni coorundoo*, or honey cinnamon; *nu coorundoo*, ſnake cinnamon; *raſe* or *raſle coorundoo*, taſte cinnamon; *ſoovende coorundoo*, ſmell cinnamon; and *kahatle coorundoo*, bitter cinnamon. The five unſerviceable are called *nike* or *wal, ſevel, toonpat, kato*, and *daval koorundoo*; or wild, glue or gum, three-leaved, thorned, and drum cinnamon. Thoſe which are cultivated may be raiſed in four ways: by ſeeds, which require ten or twelve years to attain perfection; by ſhoots or ſprouts, which ſooner attain maturity; by very ſmall layers, which are fit for decortication in eight years; and laſtly by tranſplanting old roots, which yield cinnamon ſhoots of the uſual ſize twelve months after they have been placed in the ground. Another method may be adopted by preparing the ſtock to yield young ſuckers after the trunk has been cut down. The ſoil of the cinnamon diſtrict round Columbo is a pure white ſand, under which is a deep ſtratum of rich mould. A dry ſoil and frequent rain are neceſſary to produce cinnamon of the fineſt quality. Where the earth is deficient, the trees are barren; and in marſhy places they become decrepid, and the bark acquires a bitterneſs which deſtroys its aromatic qualities. The cinnamon bloſſoms in January; in April the fruit is ripe; and the decortication begins in May and June.

"In this operation many hands are employed. Each man is obliged to furniſh every day a certain quantity of ſticks, about as large a bundle as he can eaſily carry. The firſt object of the labourer is to ſelect a tree of the proper kind, which he diſtinguiſhes by its leaves and other characteriſtics. When it bears fruit, it is in good health, and the bark is peeled off without difficulty. To prove whether or not it is ripe, he ſtrikes his hatchet obliquely into a branch: if, on drawing it out, the bark divides from the wood, the cinnamon has attained its maturity; but if it adhere, it muſt remain growing until it exhibits that ſign. The ſhoots which he cuts down are from three to five feet in length, and about three quarters of an inch in diameter. When this part of his labour is over, he carries his load to a hut or ſhed, ſituate in an open ſpot of the garden, where, with the aſſiſtance of a companion, he ſtrips off and cleans the bark. The fragrance around the hamlets, where theſe operations are performed, is extremely delightful; but in other parts of the plantations, where the buſhes are not ſhaken by any violence, the ſmell of cinnamon cannot be diſtinguiſhed. The knife employed in decortication is of the form of a hook, like that uſed by ſhoemakers, two inches and a half in length, and ſharp pointed. When a branch is completely cleared of ſmall ſhoots and leaves, the cinnamon peeler, ſeated on the ground, makes two parallel cuts up and down the length of the bark, which, after being gradually looſened with the convex edge of the knife, he ſtrips off in one entire ſlip about half the circumference of the branch. This ſlip he hands to his companion, who is ſeated in a ſimilar manner, by his ſide, with one foot preſſed againſt a piece of wood, from which a round ſtick ſlopes towards his waiſt. Upon this ſtick he lays the ſlip of bark, keeps it ſteady with his other foot, and

holding the handle of the knife in one hand, and the point of it in the other, ſcrapes off the epidermis, which is very thin, of a brown colour on the outſide, and green within. It conſiſts of two coats which adhere together, and are thus removed at the ſame time. Sometimes the bark is allowed to lie a day and a half before this laſt operation is performed. In executing it, a conſiderable degree of attention is required; for, if any part of the outer bark be allowed to remain, it gives an unpleaſant bitter taſte to the cinnamon. According to Thunberg's account, the epidermis is ſcraped off before the cinnamon is peeled from the branches; hence it may be inferred that the operation may be performed either way. Being then perfectly clean, it is of a pale yellow colour, and about the thickneſs of parchment. When ſpread on mats in the ſun to dry, it curls up, and attains ſomewhat of a darker hue. The ſmaller pieces are then inſerted into the larger, and both, contracting ſtill cloſer, put on the form of ſolid rods. Theſe are tied up with pliant canes in bundles, generally of ſuch a ſize that one man can carry two of them ſuſpended from an elaſtic bough [over his ſhoulder]. They undergo a ſecond packing: each bundle being formed of the weight of 92 lbs., and about four feet in length, is firmly bound with cords, and ſewed into a double covering of coarſe cloth. When one layer of bales is ſtowed in the hold of a ſhip, a quantity of looſe black pepper is thrown in above it, and all the crevices are completely filled up. The pepper, by drawing the ſuperfluous moiſture to it, preſerves and improves the cinnamon, while, at the ſame time, it heightens its own flavour. Thus the two ſpices prove mutually beneficial to each other. As a ſufficient quantity of pepper is not raiſed in the iſland to anſwer the demand in packing, the deficiency is ſupplied by importation from the coaſt of Malabar. The beſt cinnamon is of a light brown colour, and does not much exceed the thickneſs of royal paper. It is of a fine texture, ſmooth ſurface, pliable, and brittle. Its taſte is ſweet and poignant, but not ſo ſtrong as to occaſion pain, and not ſucceeded by any after-taſte of an ungrateful nature. Coarſe cinnamon is of a dark brown colour, thick, and hard. It is hot and pungent, occaſions pain to the tongue, and leaves behind it a mucilaginous and bitter taſte. The cinnamon tree flouriſhes only in a very ſmall diſtrict on the ſouth-weſt ſide of the iſland. The largeſt plantation is only twelve miles in circumference in the vicinity of Columbo. In other parts, either of the iſland or of India, it degenerates; hence it is probable that the cinnamon of Ceylon will long continue unrivalled."

The quantity of cinnamon annually imported into this country amounts to 4,000 bales, or 368,000 lbs. The Eaſt India Company contracts with the government in Ceylon for the whole at 60,000*l*, and bring it home at their own expence. The cinnamon brought from the Candian territory is thicker and coarſer, being the bark of old trees; but it is of ſuch an inferior quality, that it was thought imprudent to bring it to Europe, leſt the Ceylon cinnamon ſhould be depreciated.

A thouſand bales are "ſaid to be annually conſumed by the ſlaves in the mines of South America, where each ſlave receives a portion every day, which he eats as a preſervative againſt the noxious exhalations of the mines." Oil of cinnamon is made at Columbo of the fragments and coarſe bark; but 300 lbs. of the bark yield only a bottle or 24 oz. of oil. It generally ſells for ten guineas a quart.

"That of the beſt quality," obſerves Mr. Cordiner, "is extracted from the finer ſorts of cinnamon, is of a pale gold colour, and different from all other oils: its excellence is determined by its ſinking in water. The oil diſtilled from coarſe cinnamon is of a dark brown colour, and does not ſink in water. The wood of the tree, when deprived of the bark, has no ſmell, and is chiefly uſed as fuel. The fragrance of cinnamon trees is not ſo great as ſtrangers are apt to imagine; in a few places only the air is perfumed with the delicious odour of other ſhrubs, the greater proportion of the flowers and bloſſoms of India being entirely deſtitute of that pleaſing quality."

The author terminates his firſt volume with a miſcellaneous account of the "vegetable productions, trees, fruits, flowers, grain; animals, beaſts, birds, reptiles, inſects, and fiſhes," in the iſland of Ceylon, in a manner ſufficiently intelligible to general readers, although he preſumes not to treat of them as a naturaliſt.

The ſecond volume commences with a journey to the little iſland of Ramiſſeram, ſituate on the coaſt of Coromandel, of which ſo very little is known, although its pagodas or temples ſeem greatly to ſurpaſs in architectural grandeur any thing of the kind in Ceylon. The chief pagoda, although leſs than ſome on the peninſula of Hindoſtan, where they occupy a ſquare mile, yet far exceeds our churches. It is ſurrounded by a heavy ſtone wall 20 feet high, 830 from eaſt to weſt, and 625 from north to ſouth. On entering the weſt gate, a low gallery 144 feet long, with three rows of pillars interſperſed with ſtatues and images on each ſide, leads down the centre of the building; after which it branches off, in galleries ſimilarly conſtructed to the right and left, each extending 150 feet, and then running from weſt to eaſt 500 feet. All theſe galleries are 36 feet wide. The centre gallery is 788 feet long and 30 feet high, with a flat roof. The number of pillars within this temple, which is not yet finiſhed, amounts to 2628. The towers of the temple are ſolid buildings, all of hewn ſtone, compoſed of a great number of ſmall pillars riſing one above another in ſeven different ſtories. Two hundred brahmins are attached to this temple, and ſupported in indolence and luxury by its endowments: a number of

dancing girls alſo belong to it, who, although they are not permitted to marry, are not bound to virginity. The iſland of Ramiſſeram is dedicated to religion, and no plough is allowed to break the ſoil, nor any animal, either wild or tame, permitted to be killed upon it.

But as the pearl fiſhery is the next object to the cinnamon in Ceylon, we ſhall extract a few particulars relative to this branch of the national productions. About the end of October, in the year preceding a pearl fiſhery, boats are ſent out to examine the beds, and a thouſand oyſters are brought as a ſpecimen. Perſons acquainted with this buſineſs can tell by the external appearance whether the oyſters are of a proper age; but in order to aſcertain their produce with accuracy they are opened, and the pearls carefully collected, ſorted, and valued. If the produce of a thouſand oyſters be worth 3*l* ſterling, a good fiſhery is expected, and generally commences about the middle of the following February, after the pearl oyſter beds have been marked by buoys and flags. In examining "the pearl banks, oyſters are found coming forward in different crops from the age of one year to that of ſeven, the period of their maturity. An oyſter of the former age is not larger than the nail of a man's thumb, but one of the latter is nearly as large as the palm of the hand. At the age of from four to five years the tool or ſmall ſeed pearls only are found in the oyſter; after that period they rapidly increaſe in ſize, until the oyſter arrives at maturity, in which ſtate it remains but a ſhort time, and then ſickens and dies." The pearl oyſter beds are ſcattered over the ſpace of thirty miles long, and twenty-four broad, at the bottom of the gulph of Manaar. There are fourteen beds, the largeſt of which is ten miles long and two broad, but not more than two or three can be fiſhed in one ſeaſon. The depth of water varies over theſe banks from three to fifteen fathoms; but the beſt fiſhing is found in water from ſix to eight. The boats uſed for pearl oyſter fiſhing are open, of one ton burden, about forty-five feet long, from ſeven to eight feet wide, and three deep; they have only one maſt and one ſail; and, except when heavily laden, do not draw more than eight or ten inches water. Their crew generally conſiſts of twenty-three perſons, ten of whom are divers, ten *munducs*, or drawers up of the divers and their baſkets, with a pilot, a ſteerſman, a boy to bale out the water, and an overſeer to guard againſt fraud. The pearls are found in the thickeſt and fleſhy part of the oyſter. One oyſter has been known to contain 150 pearls, and 100 oyſters have been opened without yielding one pearl large enough to be diſcernible, while the ſubſtance of the ani-

mal remained undecayed. An abortive attempt was made by Governor North to tranſplant them alive, but their extreme delicacy rendered it impoſſible, and alſo probable that the pearls are actually the products of diſeaſe. The divers frequently ſtop under water, at the depth of ſeven fathoms, for a minute, a minute and a half, and even in ſome caſes two minutes; ſometimes they will bring up 150 oyſters in their baſkets, and ſometimes no more than five. Several hundred boats are uſually employed during a certain number of days for a ſtipulated ſum with the renter. When the oyſters are brought aſhore they are ſuffered to lie ten days to become putrid, when they are opened, and waſhed in large troughs, and the pearls ſeparated by means of different ſized ſieves. At the fiſheries, pearls are uſually ſold for 200 pagodas, or 80*l* ſterl. per pound weight. A handſome necklace, of pearls ſmaller than a large pea, coſts from 170 to 300*l* ſterl. But a very pretty one, of pearls about the ſize of a pepper-corn, may be procured for 15*l*. The former pearls ſell at a guinea each, the latter at eighteen pence. When the pearls are no larger than ſmall ſhot they are diſpoſed of at a very trifling price; but they ſell higher at the market of Condaatchy, during the fiſhery, than at any other part of India, in conſequence of the vaſt concourſe of rich purchaſers from all parts of the Eaſt. Some perfect pearls have been found of a pink, a bright gold, and a jet black colour; theſe are only eſtimated as curioſities. The India Company rented this fiſhery at 60,000*l*; in 1797, however, it was rented at 144,000*l*; in 1798 it produced 192,000*l*; in 1799 only 30,000*l*, the banks being exhauſted; in 1803, a ſmall bank produced a revenue of 15,000*l*, and another in 1806 yielded 35,000*l*. All kinds of ſuperſtitious tricks, jugglery, and feats of agility, are practiſed at theſe fiſheries, which reſemble a Bartholomew fair in London. Conjurers are always employed to keep ſharks from the divers, as they fooliſhly believe. This ſuperſtition, however, has the effect of preventing the pearl oyſter beds from being plundered at other ſeaſons of the year inſtead of the legal fiſhing time, as no diver will enter the water till the conjurer has performed his ſpells, and continues his incantations during the proceſs. Pearl oyſters are ſaid to have a locomotive power.

Mr. Cordiner, in order to preſent his readers with as complete a deſcription of this intereſting iſland as poſſible, gives the journal of W. Orr, Eſq. from Tengalle to Batticaloe, in which that gentleman deſcribes the *leways*, or natural ſalt-pans, formed on the ſouthern ſhores of the iſland, to correct and refine ſalt for domeſtic uſe. In many parts it appears that the natives could cultivate with conſiderable advantage

both maize and ſugar-cane, were it not for the elephants, that are exceedingly fond of theſe plants, and devour them before they are ripe. To the banks of the ſaltpans cattle, buffaloes, and elephants are alſo attracted by the ſalt. This narrative is followed by "Notes taken on a Journey from Trincomallee to Batticaloe, and thence to Matura, with Governor North, in April and May, 1802, by T. Chriſtie, Eſq. Inſpector of Hoſpitals;" and Extracts from ſurgeon Reeder's "Journal of a Tour round the Iſland of Ceylon." Theſe different deſcriptions furniſh the reader with data for forming very juſt conceptions of the general topography, climate, nature of the ſoil, manners and habits of the people, population, and natural productions of Ceylon.

The kingdom of Candy, which occupies the centre, and extends over more than the half of the whole iſland, affords a new and fertile field to the naturaliſt, the ſtateſman, or the ſtudent of human nature. The artifices, intrigues, ambition, and extraordinary mixture of horrid atrocity with reſpectable virtue, brilliant talents with the moſt ſtupid ignorance, which alternately appear at the Candian court, furniſh intereſting ſubjects for the obſerver of men and manners, the politician, and the artiſt. Candy, the capital of the kingdom ſo called, is ſituate in the middle of a ſmall but highly cultivated and fertile plain, ſurrounded with lofty mountains, covered with trees and impenetrable thickets, and interſected with rivers, whence unwholeſome fogs and vapours nightly ariſe. The climate is humid, and the thermometer ranges frequently from 69 to 95 in twenty-four hours; thus hot ſultry days are frequently attended by cold chilly nights, and heavy morning fogs. The diſtance between Candy and Columbo, the capital of the Britiſh ſettlements, is but ninety miles, but the country is nearly impaſſable with woods, thickets, and mountains, and no roads. The Candians are ſo extremely cunning, clever, generous, cruel, and avaricious, that no commerce nor indeed intercourſe can be ſafely maintained with them. It is evident that the throne of Candy muſt be deſtroyed, and that the Candians muſt be made ſubjects of his Britannic Majeſty, to which they are by no means adverſe, before the iſland of Ceylon will clear its expences to this country. If this were effected, we might then calculate on retaining Ceylon as a Britiſh ſettlement of conſiderable value much longer than we can the peninſula of Hindoſtan. No attempt of this kind, however, has yet been made, or perhaps ſeriouſly meditated, although the brave but ill-fated Major Davie, a commander of the army of the powerful King of

Britain, ſtill remains a mutilated priſoner to that cruel, perfidious monſter, the inſignificant King of Candy! The author gives a conciſe and affecting narrative of the diſaſtrous campaign againſt this artful ſavage chieftain in 1803, and of the ſubſequent events, detailing ſome particulars of his wanton cruelty, and the deplorable fate and painful ſufferings of Major Davie and his brothers in arms, but does not mention any of thoſe horrid ſcenes recorded in the newſpapers. This Candian King yet remains unpuniſhed, although half the expences which have been incurred in defending Ceylon ſince would have fitted out an expedition that would have cleared the iſland of all ſuch barbarians. The hiſtory of our negociations with the court of Candy unfolds ſuch traits in the human character, ſuch profound artifice, as the dreamers about a ſtate of nature would never have ſuppoſed. But for this we muſt refer to the work, having already extended our notice of theſe intereſting volumes to a conſiderable length.

It only remains for us to obſerve, that the plates to this work are numerous and well executed in the aquatinta ſtyle, from drawings by the author; that they illuſtrate the architecture, pictureſque ſcenery, and vegetable products of the country, as well as the coſtume and phyſiognomy of the people; and that, conſidered as volumes of travels, Mr. Cordiner's labours muſt enjoy a reſpectable rank among uſeful and agreeable publications. To thoſe who either wiſh to go to India, or have friends there, this "Deſcription of Ceylon" will be particularly acceptable, and to ſuch we recommend it. From the medical reports on the diſeaſes of the Ceylon army, Europeans may learn what to guard againſt moſt carefully. The author, we underſtand, has changed his climate very materially, and inſtead of the tropical ſun of Ceylon, is now expoſed to the leſs genial clime of Aberdeen.

The Trial of Lieutenant-Colonel Edward Alured Draper, of the Third Regiment of Foot Guards, in the Court of King's Bench, on Monday, the 29th of June, 1807, *before the Right Hon. Lord Ellenborough and a Special Jury, for a Libel againſt the Right Hon. John Sullivan.* 8vo. Pp. 179. 5s. Ridgway. 1808.

THE caſe of Colonel Draper aroſe, as our readers will probably recollect, out of the proſecution of General Picton, in whoſe defence he wrote that *Addreſs* which contained the libel for which he was himſelf proſecuted. The ſtate of the caſe is briefly this. Dr. Lynch, who went out to ſettle in Tri-

nidad as a phyſician, at the time when Mr. Fullarton was made firſt commiſſioner of the iſland, reported, ſoon after his arrival, in various companies, the ſubſtance of a converſation which, *he ſaid*, he had had, previous to his departure from England, with Mr. John Sullivan, who was then Under Secretary of State for the Colonial Department. At this interview, according to Dr. Lynch, Mr. Sullivan had told him, that "in all probability General Picton would be ordered to return to England before ſix months, as Colonel Fullarton was inſtructed to inveſtigate his paſt conduct in Trinidad." This Doctor Lynch, without any view, and totally unconnected with all the parties, related as matter of converſation. He afterwards, when called upon, reduced it to writing, in a letter addreſſed to the Attorney General of the iſland. And, at a ſubſequent period, he made a regular affidavit of the fact. Theſe documents Colonel Draper had ſeen and read; he found, on inquiry, that Doctor Lynch was a man of education and reſpectability; and there exiſted not the ſhadow of a reaſon to make him ſuppoſe, for a moment, that the Doctor was not worthy of unqualified credit. He, therefore, feeling, as he did, for his friend General Picton, whom he had long known and honoured, commented with great ſeverity on this imputed conduct of Mr. Sullivan, but not with half the ſeverity which Mr. Sullivan would have deſerved, had he been really guilty of ſuch conduct; for to uſe Lord Ellenborough's words, "*if true, it would be criminal.*" Mr. Sullivan, however, denied the fact in toto, and very wiſely reſolved to appeal to the laws of his country, for the double purpoſe of vindicating his inſulted character, and of obtaining reparation for the injury which he had ſuſtained. To do this with effect, there was but one obvious way, namely, to bring *an action for damages*, in which caſe the defendant would have had an opportunity of *juſtifying* his aſſertions, by proving the truth of them, if they were ſuſceptible of ſuch proof, and, at leaſt, of calling upon Dr. Lynch for his evidence in ſupport of them. Had the defendant failed in his attempt to juſtify, Mr. Sullivan's character would have been completely vindicated, and the jury, by the amount of the damages, would have afforded him ample reparation for the injury. But, for ſome reaſons which we pretend not to divine, he did not chuſe to purſue this way; but preferred to have recourſe to a different mode of proceeding, which, though it might, perhaps, more ſpeedily ſecure the puniſhment of Colonel Draper, could not poſſibly vindicate the character of Mr. Sullivan; becauſe it did not admit of the

kind of proof on the part of the defendant, the failure of which could alone produce that effect. He preferred a criminal information againſt Colonel Draper, in the Court of King's Bench. All criminal proſecutions for libels, it is very well known, are founded on the tendency of ſuch publications to produce a breach of the peace, and the defendant is never allowed to prove the truth of the libellous matter; and even if he did prove it in the fulleſt manner, it would be no anſwer to the charge: the publication would not be leſs *criminal* in the eye of the law; and a verdict of Guilty muſt be found againſt him. It is evident, therefore, that a proſecution of this kind (ſpeaking generally, and without reference to this particular caſe) cannot poſſibly operate to the vindication of a proſecutor's character.

Of all the modes of proceeding, ſanctioned by the laws of England, there is not one to which ſo many ſolid objections apply as to criminal informations for libels; and for this plain reaſon, that they diſpenſe with one of the important guards of innocence, which the conſtitution has provided for the protection of parties accuſed—A GRAND JURY: they admit the oath of the party intereſted as an adequate ſubſtitute!!! That a temptation, and that of a very potent nature (for what can operate more ſtrongly on the human mind than the deſire to reſtore an injured character?) is thus held out to the commiſſion of perjury, it would be folly to deny. Beſides, *expurgatory oaths* are repugnant to all the principles of evidence, and incompatible with the genius of Engliſh juriſprudence. A proſecutor makes an oath that an aſſertion is falſe, and the perſon who advanced the aſſertion is not allowed to make an oath that it is true! Can there be impartial juſtice in this? What becomes of the fundamental principle, the *audi alteram Partem?* "I do not *ſay*," obſerves Lord Ellenborough, "that in both civil and criminal caſes the rules of evidence are not ſubſtantially the ſame." God forbid an Engliſh Judge ſhould ever *ſay* or *think* ſo. But, ſurely, in criminal informations there is a radical difference. "The court," ſays his Majeſty's Attorney General, "never enquires into the charge, whether it be true or falſe, *but requires a man to purge himſelf.*" It is devoutly to be wiſhed that the law were purged of all ſuch excreſcences as theſe criminal informations, and theſe expurgatory oaths, which are not more repugnant to juſtice, than revolting to common ſenſe. And what is the advantage offered by this mode of proceeding to counterbalance its numerous evils? Not one ſolitary benefit does it preſent. For a proſecutor, without ſuch an extraordinary proceſs, might proceed, criminally, by

indictment, againſt a libeller, and procure his puniſhment with equal certainty and with equal effect*.

Submitting to our readers theſe curſory remarks on criminal informations in caſes of libel in general, we proceed to conſider the peculiar caſe before us. It was not here, as is generally the caſe in ſimilar applications to the Court, a ſimple aſſertion to be rebutted by an oath; but a formal oath to be repelled by another oath. Dr. Lynch had made a regular affidavit of the truth of what he aſſerted, (we will not trifle with our readers by examining whether this affidavit was *legally* before the Court or not) and Mr. Sullivan's affidavit went to accuſe Dr. Lynch of perjury. For, if Mr. Sullivan's affidavit were true, Dr. Lynch muſt be perjured. The Court then was apprized of Dr. Lynch's affidavit; it was preſſed upon their conſideration; but it was deemed of no conſequence: the oath of Mr. Sullivan was admitted, and the criminal information granted. Dr. Lynch thus ſtood, as it were, charged with perjury, without an opportunity of being heard in his own defence; and the charge having, in the eyes of the world, at leaſt, the ſanction of the Court of King's Bench. If ever there were a caſe in which a criminal information ſhould have been refuſed, this appears to us to have been that caſe; for it is horrible to ſee two men, holding the rank of gentlemen in ſociety, thus ſwearing in oppoſition to each other, and that not upon equal terms. But the Court thought otherwiſe, and to their authority we bow with becoming deference, though againſt the validity of the reaſons aſſigned for its exerciſe, in the preſent inſtance, we proteſt, with becoming firmneſs. The only reaſon, indeed, aſſigned, which is at the ſame time the only one that can be urged in defence of the irregular proceeding by criminal informations, was thus ſtated by Mr. Juſtice Lawrence. "The applications to this Court for informations are in thoſe caſes where a due attention muſt be paid to the peace of the country, and where the ordinary modes of adminiſtering juſtice would be inſufficient to ſecure the peace of the country." Now let us examine this principle in its application to the preſent caſe. If we underſtand the meaning of the Judge, of which we are not quite ſure, he intended to aſſert, that the ordinary mode of proceeding, by indictment or action, would not have been ſufficient to prevent a breach of the peace, that is, ſome act of perſonal violence between Colonel Draper and Mr. Sullivan. Now it is perfectly clear to us,

* Theſe obſervations are not meant, of courſe, to apply to informations filed ex officio by the Attorney General.

that no breach of the peace was at all likely to enſue; for if Mr. Sullivan had harboured any ſuch unchriſtian deſign, as the exaction of perſonal ſatisfaction from Colonel Draper, he never would have applied to a court of law. The very fact of his application proved to a certainty, that there exiſted no danger of a breach of the peace on his part. And, on Colonel Draper's part, the wildeſt imagination could not admit the ſuppoſition for a moment. Indeed, the law ſuppoſes that a libel has a tendency to produce a breach of the peace, by provoking the party libelled to ſome act of violence againſt the libeller. There evidently, then, exiſted no neceſſity for granting a criminal information in this caſe, in order to pay due attention to the peace of the country, or, in more intelligible language, to prevent the peace of the country from being broken.

As Mr. Juſtice Lawrence did not condeſcend to aſſign a reaſon, nor to employ a ſingle argument, in order to ſhew, that "the ordinary modes of proceeding would be inſufficient to ſecure the peace of the country" in the preſent caſe, as neither of the other judges was more explicit, and as the Counſel themſelves preſerved a moſt dignified ſilence on this part of the queſtion, it is impoſſible for us to conceive how the general principle could be made to apply to it. The peace of the country, we have endeavoured to ſhew, was in no danger of being broken at all; but if it had really been in danger, why would not an application to a grand jury, with a bill of indictment, have been as ſufficient to ſecure it, as an application to the Court of King's Bench for a criminal information? If any of our *legal* readers, who have more ſagacity than ourſelves, and who are more accuſtomed to the jargon of the courts, can aſſign a reaſon for the ſuperior efficacy of criminal informations over indictments or actions, to ſecure the peace of the country, we ſhall be obliged to them to communicate it, and ſhall be happy to cry *peccavi*. But till then we muſt truſt to our own reaſon, ſuch as it is, which teaches us to deny the exiſtence of ſuch alledged ſuperiority. That reaſon we can never conſent to yield to the *dictum* of a Judge, however acute, or however able; and that Mr. Juſtice Lawrence is very acute and very able we moſt readily admit. But Judges are fallible beings, like other men; and we have heard of ſome *dicta* of the Judge in queſtion, on points of criminal law, which, with all our reſpect for his talents and knowledge, we would conteſt with him, in any place, or before any tribunal. Nor let us be taxed with preſumption for ſuch a declaration. The law of England is no myſtery; it is not, like the Bible before the Reformation, confined to the knowledge

of the *profeſſion*: it conſtitutes an eſſential part of the ſtudy of a gentleman, of every man of liberal education; and not to underſtand it is a juſt ſubject of reproach.

We have thought it neceſſary to ſay thus much on the ſubject of the criminal information, leſs to explain our own notions, than with a view to call the attention of our readers and correſpondents to a more ample diſcuſſion of this important topic. The proceedings reſpecting the *rule*, with the affidavits on which it was granted, and Colonel Draper's letter to Mr. Sullivan, occupy the firſt thirty-five pages of the Trial. The information follows, and fills eleven more: and the pleadings on the motion for poſtponing the trial extend to the fifty-firſt page of the book. The *information* contains *four counts*, diſplaying all that ingenious aptitude at amplification which our ſpecial pleaders poſſeſs in ſo eminent a degree. But it contains alſo what we ſhould have conceived, had it not been ſanctioned by the Court, to be as groſs a libel as was ever committed to paper; and a libel having as direct a tendency to produce a breach of the peace, as the ingenuity of man could have deviſed or executed. For it ſets out with ſtating, "that Edward Alured Draper, Eſquire, being a perſon of a wicked and malicious temper and diſpoſition," &c.—Very fortunately this aſſertion is flatly contradicted by ſome of the moſt honourable perſons in the kingdom, who appeared in Court, to repreſent Colonel Draper as a man of the ſtricteſt rectitude and honour, and, of courſe, as being of a diſpoſition the very reverſe of that ſo charitably imputed to him in this precious effuſion of a ſpecial pleader's brain. But *truth*, it has been obſerved, is no matter for conſideration in criminal informations. In the information, all the libellous part of Colonel Draper's Addreſs is introduced of courſe.

We have already obſerved, that if Mr. Sullivan's affidavit were true, Dr. Lynch muſt be perjured. Dr. Lynch had poſitively ſworn that Mr. Sullivan had told him, "that in all probability General Picton would be ordered to return to England before ſix months, as Colonel Fullarton was inſtructed to inveſtigate his paſt conduct in Trinidad;" and Mr. Sullivan poſitively ſwore "that he never did, either directly or indirectly, inform the ſaid Dr. Lynch, or any other perſon, either in converſation or otherwiſe, before the month of December, 1802, or at any other time, that in all probability General Picton would be ordered to return to England before ſix months, as Colonel Fullarton was inſtructed to inveſtigate the paſt conduct of General Picton at Trinidad, nor uſe any words to that or the like effect." It is evident then that one

of theſe parties muſt have ſworn falſely; as one affidavit directly and flatly contradicts the other.

The trial was put off for ſome time, on the application of the defendant, in order to give time to Dr. Lynch to come to England, Colonel Draper thinking, with every other man of common ſenſe who was no lawyer, that his evidence, to prove the truth of thoſe aſſertions on which the Colonel had commented, would be material to his juſtification. In one of the arguments on this ſubject, Mr. Garrow thought it "extremely probable" that Dr. Lynch would "never arrive in this country for the purpoſe of this cauſe." Unfortunately for the accuracy of Mr. Garrow's *thoughts*, however, the Doctor did arrive, not indeed until after the trial, but before judgment was pronounced, and certainly "for the purpoſe of this cauſe," as will be ſeen hereafter. Lord Ellenborough very courteouſly echoed Mr. Garrow's ſentiments: "It begins," ſaid his Lordſhip gravely, "to become very *ſuſpicious whether*," (Judges, be it obſerved, *en paſſant*, are not legally bound to ſpeak Engliſh) "he will come at all." But the *initiatory* ſuſpicions of the Judge proved not more correct than the *thoughts* of the Barriſter. Mr. Attorney General was not more guarded in his aſſertions than his *learned friend* and his *Lordſhip*. Paſſing over a good deal of forenſic flippancy, and no ſmall portion of ſarcaſtic gall, to which a free vent was given, without ſcruple and without reſerve, we proceed to mark his poſitive averment, that "Governor Picton had declared himſelf to be fully ſatisfied with Mr. Sullivan's aſſertion" before the Privy Council. This declaration Governor Picton moſt aſſuredly never made, and Sir Vicary Gibbs will not venture to deny, that he now *knows*, that the Governor was any thing but *ſatisfied* with Mr. Sullivan's aſſertion.

One very unguarded admiſſion Mr Attorney General certainly made, namely, that if Colonel Draper "can ſhew that the charge againſt Mr. Sullivan is true, it will certainly produce" a mitigation of puniſhment. And yet both he and Mr. Garrow could contend that the evidence of Dr. Lynch, by which *alone*, as they both knew, the truth of the charge could be proved, was not material to the juſtification of Colonel Draper. And the Judges themſelves uniformly held the ſame language, and even expreſſed doubts as to the admiſſibility of the Doctor's evidence. What, then, did his Majeſty's Attorney General mean by this aſſertion? Was it only a paltry artifice, to which recourſe was had, for making a merit of producing Mr. Sullivan, in *propriâ perſonâ*, on the legal ſtage, that he might be ſubjected to croſs-examination? as if Mr. Sullivan were ſuch a novice as to be be-

trayed into a contradiction of what he had poſitively ſworn; in other words, into an acknowledgment that he had perjured himſelf! No, no; the truth of the charge was to be aſcertained by the poſitive teſtimony of Dr. Lynch, and not by the negative evidence of Mr. Sullivan! But the fact is, that the Attorney General knew very well that the Court would not ſuffer the truth of the charge to be the ſubject of examination on a criminal information. He might well indeed feel bold on this point; he might, with great ſafety, exclaim, "I defy my friend to extract from Mr. Sullivan any one fact, that goes in the ſlighteſt degree to countenance the ſlander he (Colonel Draper) has diſſeminated." The counſel for the defendant, no doubt, after this defence, thought it needleſs to put a ſingle queſtion to Mr. Sullivan. We think, however, that they acted injudiciouſly in this reſpect, for though it would have been both impolitic and uſeleſs to put any queſtions on the main fact which conſtituted the difference between Mr. Sullivan and Dr. Lynch, it would, nevertheleſs, in our opinion, have been proper to interrogate him reſpecting the fact of the converſation—whether he ever had had *any* converſation with Dr. Lynch? and, if he had, what was the *ſubject* of it? &c. Theſe queſtions might have produced ſome anſwers of great uſe in the inveſtigation of this important point.

We ſhall extract a part of the ſpeech of Mr. Dauncy, who was leading counſel for the defendant, which is particularly pertinent and pointed, and which neither the oppoſite Counſel nor the Judges ventured to controvert, or even to touch upon.

"Gentlemen, it appears that there is connected with theſe tranſactions a perſon of the name of Lynch. The name you have heard. It has been ſtated that he had a converſation with Mr. Sullivan, one of the Under Secretaries of State, on the ſubject of which it is the preſent proſecution has ariſen. Dr. Lynch, at that time, was about to leave this country, and to eſtabliſh himſelf as a phyſician in the iſland of Trinidad. Antecedently to his going there, he had occaſion, no matter for what purpoſe, to call at the office of the Secretary of State for the Colonial Department. And he has ſtated, that, on that occaſion, he had a converſation with Mr. Sullivan, the proſecutor of the preſent information. He was aſked by Mr. Sullivan whether he had any letters of recommendation to thoſe who had the government of that iſland, and he ſtated, that he had only two letters to Colonel Picton. On which he was informed by Mr. Sullivan, that it would be better if he could procure ſome, not to Colonel Picton, but to Mr. Fullarton, who was to be the Firſt Commiſſioner; and the reaſon that is given is, becauſe, ſays Dr. Lynch, I

was told by Mr. Sullivan, that Mr. Fullarton would have it in his power to be of more ſervice to me than Governor Picton, as he, Colonel Fullarton, had been inſtructed to inveſtigate the antecedent conduct of Colonel Picton, and that, in all probability, Colonel Picton would be ordered to return to England before ſix months. *In point of fact, Colonel Picton did not remain longer in that country, after Colonel Fullarton got there, than five or ſix months. In point of fact, the conduct of Colonel Picton was inveſtigated. In point of fact, it did happen that inveſtigation took place almoſt immediately on the arrival of Colonel Fullarton in the iſland.* I mention theſe circumſtances with a view to point your attention, and to ſhew that the reſult happened agreeably to that ſtatement. It has been alledged, that Colonel Draper has been wantonly introducing this tranſaction at a time when he did not credit, but diſcredited, the account that Mr. Sullivan did ſtate to Dr. Lynch, that which he ſays he did, and which he has verified on oath: becauſe it does happen at laſt, that every thing conformable to ſuch inſtructions undoubtedly did take place, is it to be inferred, that he, Colonel Fullarton, went to that place without any ſuch inſtructions? But whether he did or did not, is not my preſent purpoſe or duty to inveſtigate, and I mean to confine myſelf to my duty. But it is my purpoſe to ſhew, that, whatever might be the fact, theſe circumſtances were ſtrong to induce Colonel Draper to believe, and to give credit to, the ſtatement, which he undoubtedly received."

We will now aſk our readers whether, in the courſe of their experience, or of their reading, they ever met with ſo extraordinary a coincidence of circumſtances as that here noticed by the defendant's counſel? Dr. Lynch, a ſtranger alike to all the parties, aſſerts that Mr. Sullivan had told him that ſuch and ſuch events will take place at ſuch a time—events over which he, Dr. Lynch, had no more controul than the Attorney General himſelf had; and theſe events do take place, and not only at the time, but in the very manner ſtated by Dr. Lynch, on the alledged authority of Mr. Sullivan! What then is the inference which every man of common ſenſe, out of the purlieus of Weſtminſter-Hall, muſt draw from ſuch a fact?—Either Dr. Lynch ſpoke truth, or was endued with the gift of prophecy—and the characters of a lyar and a prophet are no where, within our recollection, to be found united in the ſame perſon.

Mr. Dauncy, in this part of his ſpeech, farther alludes to an aſſertion of the Attorney General, who, adverting to the converſation in queſtion, repreſented it as one "which he (Colonel Draper) did not believe, but pretended to believe," &c. Now, when we conſider that Colonel Draper is an officer in his Majeſty's Guards, has ſerved with honour for a numbe of years, and ranks among his intimate friends and

acquaintance many of the moſt honourable and elevated characters in the kingdom, we are utterly at a loſs for words to characterize the moſt daring and moſt impudent aſſertion, that he had publicly proclaimed to be true what he did not believe to be true at the time. If Colonel Draper, or any other officer in his Majeſty's ſervice, had really been guilty of conduct ſo infamous and ſo baſe, he would be unworthy of admiſſion into the ſociety of gentlemen! If, indeed, Colonel Draper had been trained in the ſchool for diſputation, had been early initiated in all the artifices and quibbles of litigation, and had contracted that laxity of moral principle and of moral feeling which too frequently reſults from the habit of indiſcriminately defending right and wrong, ſo foul a ſuſpicion might poſſibly have attached to his character. But, with the character of a ſoldier not only to ſupport but nobly ſupported for a ſeries of years; with the manners and feelings of a gentleman, by birth, education, and habit; and purſuing that walk of life which honour frequents, and in which Falſehood never dares to ſhew her hideous face; ſo circumſtanced (as Mr. Sullivan muſt have known, and as Sir Vicary Gibbs ought to have known), to have ſuch an imputation caſt upon him, was moſt diſgraceful to the man who uttered it. It was an inſult more perſonal, and a libel more groſs and more calculated to produce a breach of the peace, than any of thoſe which were recited in the information, with ſo much legal art, and at ſuch length. And, in our humble apprehenſion, it was the duty of that Court, which had judged it expedient to adopt an extraordinary mode of proceeding in order to prevent a breach of the peace, inſtantly to correct the Attorney General, and to make him retract his aſſertion. Might it not be inferred, from the impunity with which the moſt unwarrantable invectives are allowed to be uſed by the Britiſh bar, that Weſtminſter Hall is a place which imparts to the barriſters who frequent it the extraordinary privilege of uttering libels without reſtraint, at the very time when they are employed in imprecating the vengeance of the law upon libellers of every deſcription?—or that a wig and gown confer the privilege of breaking thoſe laws at pleaſure, which it is the ſpecial duty of the perſons who wear them to obſerve and enforce? On this charge, thus wantonly preferred by the Attorney General, Mr. Dauncy, becomingly ſolicitous for the character of his client, made ſtrong and juſt obſervations. No evidence as to *facts* was called by the defendant, but many moſt reſpectable perſons were called to ſpeak to his character, which, trifling as it appeared to ſome individuals in Court, who were as competent to appreciate

the value of an officer's character as a blind man is to write a diſſertation on colours, was of much more conſequence to the defendant than either the verdict of the Jury, or the ſentence of the Court. Sir Stephen Cottrell, Lord Groſvenor, Lord Downe, Lord Banbury, Sir Samuel Hood, General Manners, General Burton, General Leigh, and Mr. James Dawkins, all gave Colonel Draper the higheſt character, as an officer and a gentleman; and all ſwore, from their knowledge of him, that they believed him to be perfectly incapable of ſaying or publiſhing any thing which he did not believe to be true.

Sir Vicary Gibbs and Mr. Garrow made many attempts to prevent this evidence from being received; Lord Ellenborough, too, occaſionally *interpoſed*. The Chief Juſtice ſaid, that the evidence was not for the conſideration of the Jury, but for that of the Judges, in lieu of affidavits, with a view to the mitigation of puniſhment. "I will take it down, becauſe it will ſave the neceſſity of making affidavits *by any perſon*," [with due deference to his Lordſhip, the teſtimony of *A* would not *ſave the neceſſity* of making affidavits by *B*] "by having a minute of their evidence on my notes. But I muſt take care in what way it is underſtood, becauſe it would be ſhaking the foundation of crimes, if I were to receive it in any other way than in mitigation of puniſhment." It is with unfeigned concern, and ſtill with becoming ſubmiſſion, that we here differ from his Lordſhip again; for, as crimes are founded in evil principles and in vicious habits, it is, we conceive, the bounden duty of a judge to adopt all the means in his power not only for ſhaking but for actually demoliſhing ſuch a foundation. But daily experience unhappily convinces us that the practice of the law is not very well calculated to promote either clearneſs of ideas, or accuracy of ſpeech.

Mr. Garrow, on the other hand, contended that the Court ought not to receive ſuch evidence, becauſe it "muſt affect the verdict—becauſe it goes to contradict the verdict." Now to us, who profeſs to be guided by other rules than thoſe which appear to prevail in Weſtminſter Hall, it ſeems, that a ſtranger reaſon for the admiſſion of evidence could not poſſibly be urged than that which Mr. Garrow aſſigned for its rejection. For what ſort of a trial muſt that be on which evidence that affects the credit, and which of courſe muſt apply to the merits of the caſe (for if it did not it could not affect the verdict), is rejected, when offered by the defendant? We agree, however, with Mr. Garrow in oppoſition to the Chief Juſtice (and be it obſerved, that it is leſs ſurpriſing that we ſhould be found in oppoſition to his Lordſhip, than that

Mr. Garrow ſhould) that the evidence in queſtion did go to affect the verdict; becauſe it gave a complete negative to the wicked and malicious diſpoſition ſo charitably imputed to the defendant in the information, and went to ſhew that the *intent* charged upon him could have no exiſtence in his mind. And the *intent* conſtituted the very eſſence of the crime, and of that the Jury are now, by law, as much the judges, as they are of the dry *fact* of publication. If there were no bad intent, there was no crime. The evidence, therefore, was material to the verdict, and on that account ought to have been received. But how it could be ſaid to *contradict* the verdict, before the verdict was given, it requires more *legal* ſagacity than we poſſeſs to diſcover.

The deciſion of the Chief Juſtice, however, of courſe prevailed; and the evidence was received only as evidence to character, and in lieu of the uſual affidavits. Now it is a fixed and invariable rule, in all the courts where no evidence is called, but to character, in a criminal caſe, that the counſel for the proſecution have no right to reply. But in violation of this rule, the Attorney General, anxious no doubt to remove from the minds of the jury any favourable impreſſion which the evidence on behalf of Colonel Draper had made on them, more particularly as that evidence had completely falſified his own aſſertion, reſpecting the defendant's diſbelief of what he had publiſhed as true, aſſerted his right to reply; and Lord Ellenborough ſaid, "Being aſked, I think the Attorney General has a right to reply, if he chuſes to exerciſe his privilege." As his Lordſhip did not condeſcend to explain on what this *right* or this *privilege*, whatever it is, is founded, it is not poſſible for us to deviſe any reaſon for which Sir Vicary Gibbs ſhould be exempted from the obſervance of a rule, which is binding on all the profeſſion. We know, indeed, that the *Attorney General*, quaſi Attorney General, has, when employed to proſecute *ex officio*, a right to reply, in virtue of his office, which no other barriſter enjoys. But in the preſent caſe he was not ſo employed: he was engaged as Sir Vicary Gibbs, and not as Mr. Attorney General; and, if we miſtake not, his brief muſt have been given him before he was promoted to the office. At all events, he was not employed *officially*, and therefore could have no right which was not poſſeſſed by every other barriſter. And this we aſſert, without fear of contradiction from the bar. Either, then, it is a matter of diſcretion with the court to diſpenſe with the obſervance of the rule, or the rule is imperative in its operation and general in its application. If it were a matter of diſcretion, we might be allowed to aſk what there was in this particular caſe that juſtified a departure from the rule?

Did Sir E. Lawe, when Attorney General, defery any thing in Mr. John Sullivan, then Under Secretary of State, which entitled him to peculiar indulgence? But, indeed, if he had, that would never have had the ſmalleſt influence on Lord Ellenborough, the Chief Juſtice; whoſe prejudices and prepoſſeſſions (and who is exempt from ſuch?) were all diſmiſſed when he aſſumed the judicial robe. Beſides, in this caſe, neither the Attorney General nor his Lordſhip conſidered the claim as a matter of diſcretion in the court to grant or reject, but as a *right*, imperative on all. We can then only ſay, that we never before heard of ſuch a right; and we defy the oldeſt barriſter, now at the bar, to cite a ſingle inſtance of ſuch a right being advanced by a barriſter and ſanctioned by a judge.

In the exerciſe of this right, ſo claimed and ſo admitted, Mr. Attorney General found it expedient to abandon a ground which he could no longer occupy. He did not, however, retract his firſt aſſertion, which he was bound, after the evidence he had heard, in juſtice to do, but he choſe to argue as if Mr. Dauncy had ſuppoſed that his client's belief of the truth of his aſſertion was a ſufficient juſtification of the libel. In fact, Mr. Dauncy never harboured ſuch a ſuppoſition. But Mr. Attorney now transferred his abuſe from the *diſbelief* to the *credulity* of the defendant, which he characterized as "the CREDULITY of DIABOLISM." As *diaboliſm* is not to be found in any of our dictionaries, we can only conjecture that the Attorney General meant to ſay that the Colonel's credulity was the *credulity of the devil*. Now, though we will not preſume to claim a more intimate acquaintance than Mr. Attorney with THE FATHER OF LIES, yet we muſt be allowed to obſerve, that amongſt all the bad qualities and evil paſſions aſcribed to him, by writers ſacred and profane, we never yet perceived *credulity*, and we ſuſpect that Sir Vicary Gibbs is the firſt perſon who ever imputed that quality to Satan. *Credulity*, at worſt, is but a *prejudice*; and a writer of ſome eminence has deſcribed it as "the only diſadvantage of *honeſt* hearts." We leave it to Sir Vicary to account for his imputation of a *prejudice* compatible with an *honeſt* heart to the *devil!*

We ſhall not truſt ourſelves with a comment on the Judge's charge to the Jury, though, had it come from the counſel, we ſhould have made ſtrong objections to various parts of it. We ſhall ſimply aſk, by way of anſwer to his Lordſhip's remark on the *imputed* converſation of Mr. Sullivan with Dr. Lynch, that "*there is not the leaſt ground for believing it*," whether the oath of a man of an honourable profeſſion, and

of an unimpeached character, does not afford *the leaſt ground for believing* his ſtatement? and whether it is not upon the ſame ground, namely the oaths of men of character, that his Lordſhip every day directs juries to decide, in all the caſes brought before him? And by way of anſwer to another obſervation of his Lordſhip, who, alluding to the aſſertion of Dr. Lynch's anxiety to corroborate his affidavit in a court of juſtice, ſaid, "this is matter of *mere* aſſertion;" we beg leave to aſk whether it could be the ſubject of any thing more than an aſſertion, the truth of which, by the bye, was very ſoon proved by the appearance of Dr. Lynch himſelf, in his Lordſhip's own court.

The Jury found a verdict of *Guilty*; and let it not be ſuppoſed, from any of the obſervations which we have made, that we are diſpoſed either to find fault with the verdict, or to juſtify the language declared to be libellous. Nothing is farther from our intentions. The Jury, we are perſuaded, diſcharged their duty honeſtly and conſcientiouſly.

In the interval between the trial and the judgment, Dr. Lynch, about whoſe intention to come to England ſo many doubts had been expreſſed, arrived in this country, and made an affidavit, corroborating every thing which he had advanced in the firſt affidavit, but much more circumſtantial. Mr. Sullivan, too, being allowed time for that purpoſe, made a ſecond affidavit, corroborating his firſt, and contradicting that of Dr. Lynch, in the moſt direct and poſitive manner, as to the converſation between them. To the *vivâ voce* evidence before received ſo honourable to the character of Cololonel Draper, affidavits were now added, from the Duke of York, General Ludley, and General Groſvenor; all equally honourable to the defendant. That of the Duke of York we ſhall extract.

"His Royal Highneſs FREDERICK DUKE OF YORK AND ALBANY, Field Marſhal and Commander in Chief of his Majeſty's Forces, maketh oath and faith, that he is perſonally acquainted with the above-named defendant, Edward Alured Draper, and hath been ſo for ſeveral years laſt paſt. And this deponent farther ſaith, that the ſaid defendant has ſerved in the third regiment of foot guards upwards of thirteen years, and in the courſe of ſervice he has been employed in ſeveral campaigns in Flanders, Holland, Gibraltar, the Windward and Leeward Iſlands, in Egypt, in Hanover, and alſo in various important and confidential ſituations in the Britiſh army, in all which he has uniformly acquitted himſelf to the entire ſatisfaction of the general officers under whoſe immediate command he was placed, and alſo in a manner fully to merit his, this deponent's, moſt perfect approbation. And this deponent farther ſaith, that he verily

believes that the above-named defendant is a man of real honour, and would not, on any conſideration whatever, even utter that which he did not, in his conſcience, believe to be true."

After theſe affidavits were read, the Attorney General requeſted that judgment might not be pronounced, "until he had time to anſwer the affidavit of Dr. Lynch, *which he conſidered as mainly increaſing the guilt of the defendant*, and the contents of which he would ſhew, by the affidavit of Lord Buckinghamſhire, *could not poſſibly be true*." Were we to comment upon every obje&tionable part of the Attorney General's ſpeeches in this cauſe, our remarks would be extended to the ſize of a pamphlet as large as the Trial before us. But it is impoſſible to ſee him blowing hot and cold, in the ſame breath, as it were, and contradicting to-day what he advanced yeſterday, without expreſſing our marked cenſure of ſuch glaring impropriety and inconſiſtency.

We have before quoted a remark of the Attorney General's, that if Colonel Draper "*can ſhew the truth of the charge againſt Mr. Sullivan—it will certainly produce a mitigation of puniſhment.*" We beg our readers to recollect that the charge againſt Mr. Sullivan was founded on the alledged converſation of that gentleman with Dr. Lynch; that the only mode of proving the truth of the charge was by proving the *reality* of the converſation; and that this could only be proved (at leaſt by Colonel Draper) by the teſtimony of Dr. Lynch; ſince Dr. Lynch and Mr. Sullivan were the only parties preſent at the converſation. The trial was put off for the expreſs purpoſe of allowing time for Dr. Lynch to come to England; and, as has been ſeen, ſuſpicions were occaſionally thrown out by the counſel for the proſecution, and even by the judge himſelf, that he did not intend to come; all which could have no meaning at all, if they did not mean to imply a doubt of Dr. Lynch's intention to ſubſtantiate in the Court of King's Bench the charge againſt Mr. Sullivan, which was implied, rather than expreſſed, in his affidavit at Trinidad; or, to ſpeak more correctly, to ſubſtantiate, by his oath, that converſation out of which the charge grew. The Attorney General knew that Colonel Draper had no other poſſible means of ſhewing the truth of the charge; and if he did not mean to ſay that if he *ſo* ſhewed it, his puniſhment would be mitigated, his remark was impertinent, and had no meaning. But that he did mean to ſay ſo cannot admit of a doubt; yet when Colonel Draper does produce Dr. Lynch (who ſwears to the truth of the converſation), and ſo ſhews, as far as the nature of the caſe would admit, the truth of the charge,

Mr. Attorney General turns ſhort round, and does not bluſh to ſay, that this very circumſtance *mainly increaſes the guilt of the defendant.* This may, for aught we know, be playing the part of an advocate; but it is ſuch a part as, if a man were to play it in private life, he would, at leaſt, be cautioned not to repeat it.

If it be contended that other proof than that which the oath of Dr. Lynch ſupplied ought to have been produced, the anſwer is, that all other proof muſt be *circumſtantial*; and the Attorney General cannot have forgotten that the ſtrongeſt of all circumſtantial proof has been adduced; namely, that the facts which Dr. Lynch ſtated to have been mentioned by Mr. Sullivan as likely to take place did actually take place. As to the looſe aſſertion, that Lord Buckinghamſhire's affidavit would ſhew that the contents of Dr. Lynch's *could not poſſibly be true,* it is almoſt too abſurd to notice. Lord Buckinghamſhire was not preſent at the converſation between Mr. Sullivan and Dr. Lynch, and therefore all that his Lordſhip did prove, or could by poſſibility prove, was that Mr. Sullivan had no authority from him to ſay what Dr. Lynch ſwore he did ſay to him. And the Attorney General muſt have more credulity than he aſcribed to Colonel Draper if he really *believed,* or muſt be the ſorrieſt logician in Weſtminſter Hall if he *inferred,* that becauſe Mr. Sullivan or any other man was not authorized to make an aſſertion, he could not poſſibly make it.

Mr. William Fullarton, who was called in to ſupport Mr. Sullivan in the ſame way, could not poſſibly prove any thing more than that he had not received any inſtructions whatever, from Mr. Sullivan or any other perſon, to inveſtigate the paſt conduct of General Picton; he could not poſſibly prove that Mr. Sullivan did not tell Dr. Lynch that he, Mr. Fullarton, was ſo inſtructed: but Mr. Fullarton's affidavit, although it could not have proved what Mr. Sullivan naturally wiſhed it to prove, ought to have proved a great deal more than it did. It might have ſtated the motive and reaſon which induced the ſaid Mr. Fullarton to act preciſely *as if* he had actually received ſuch inſtructions, and ſo to give the ſtrongeſt ſupport, which circumſtantial evidence could ſupply, to the teſtimony of Dr. Lynch. If this had been ſtated, all that doubt and myſtery which ſtill hang about this tranſaction might have been diſpelled, and the public mind have been ſatisfied on the ſubject.

But, independently of this omiſſion in Mr. Fullarton's affidavit, which, under all the peculiar circumſtances of this

caſe, we muſt think moſt extraordinary, there is another circumſtance attending his evidence which it is material to notice; particularly in a caſe, in which the moſt contradictory teſtimony has been given, and in which of courſe it becomes neceſſary to weigh, with circumſpection and care, the oppoſite evidence in the ſcale of probability. Lord Ellenborough ſaid, that if the charge imputed to Mr. Sullivan were true, *it would be highly criminal:* ſuppoſing, then, for a moment, for the ſake of argument, that it was true, Mr. Fullarton would be a *particeps criminis;* for if it were a crime in the one to give the inſtructions, it could not be leſs ſo in the other to receive and to act upon them. Mr. Fullarton's evidence, therefore, as that of a perſon *intereſted*, muſt, if admiſſible at all, be received with extreme caution, and could not for a moment, had it related to the ſame point, be put in competition with that of Dr. Lynch, who was a perſon perfectly *diſintereſted.*

When the defendant was brought up to receive judgment, the Court was again addreſſed by the counſel on both ſides. Mr. Dauncey ſaid, "*It is equally a part of my inſtructions from Colonel Draper; and I am bound in his name to declare, upon the honour of a gentleman, which he permits me upon this occaſion to ſay for him, that he did undoubtedly, at that time,*" (when he publiſhed the "Addreſs") "*believe the affidavit Dr. Lynch had made, and did alſo believe that Colonel Picton was not ſatisfied, by any proceedings which had taken place in the Privy Council, that ſuch inſtructions had not been given. This is the ſubject of his greateſt anxiety, that he ſhould not for a moment be ſuppoſed to have publiſhed that which he did not believe to be true.*" But what is the Attorney General's comment upon this plain and explicit declaration? It is this: "*If* Colonel Draper" (ſtill wiſhing to make it a matter of doubt) "really did publiſh this believing it to be true, he is the moſt credulous of human beings. He has yielded to a proof which no man, poſſeſſing the common reaſoning faculties of man, ever did believe. He certainly has ſought to defend his heart at the expence of his head. Let us ſuppoſe him to have prevailed on your Lordſhip to think that, under circumſtances in which no man of common reaſon would have believed the imputation againſt Mr. Sullivan, he did believe it. Let me ſuppoſe him to be as credulous as any ignorant child ever was *of* any legend of witchcraft that was read to or read by him," &c. We ſhall ſtill contend that it was groſsly indecent in the Attorney General thus to make a matter of doubt, or rather to inſinuate his diſbelief, of a fact which an officer of unblemiſhed reputation had, through

his counſel, confirmed by his honour. If the Attorney General did really doubt or diſbelieve it, we will venture to ſay he was the only man, either in Court or out of it, who did. So far from Colonel Draper being *the moſt credulous of human beings*, we can aſſure Sir Vicary Gibbs, that we know a great many human beings who are *equally* credulous. Whether *we* may be allowed to poſſeſs the reaſoning faculties of man, we ſhall leave to others to decide, but we did yield to the ſame proof, and did believe the truth of Dr. Lynch's aſſertion, before it was contradicted by Mr. Sullivan. And this pleader muſt allow us to obſerve to him, that if the *reaſoning faculties of man* lead him to withhold his belief from the uncontradicted evidence of a diſintereſted witneſs, of unimpeached character, they form no ſubject of exultation, but ought to make the *heart* aſhamed of the *head*. It muſt be remembered, that we now refer to the period antecedent to Mr. Sullivan's contradiction of Dr. Lynch's aſſertion.

Mr. Attorney General was extremely indignant at the idea, that "it is not for us to-day to be diſcuſſing whether the charge be true or not, but for the public, upon the conflicting affidavits which have been produced in this court, to determine, whether what Colonel Draper has choſe to publiſh of Mr. Sullivan be or be not founded in fact, and to which of theſe conflicting affidavits credit is to be given." But, notwithſtanding the indignation of Mr. Attorney, the public certainly will decide for themſelves between the parties, and, remembering Mr. Attorney's own declaration, that "the Court never enquires into the charge, whether it be true or falſe," will be apt to conclude that there was nothing very prepoſterous in the notion that it *was not for them to be diſcuſſing whether the charge was true or not*. Nor will his vehement exclamation, "conflicting affidavits, my Lord!" deter them from the free exerciſe of their judgment on the ſubject. Nor will the *decent* queſtion, "is Colonel Draper ſo infirm of mind as to think, that, upon looking into theſe affidavits, a man of common reaſon can doubt for one moment taking into conſideration the *probability* on the one ſide, and the *improbability* on the other, of this ſtory?" Nor will this queſtion, we ſay, induce the public to conſign to Sir Vicary Gibbs the taſk of deciding for them, but will weigh the conflicting affidavits in the ſcale of *probability*, and decide for themſelves accordingly.

There are two or three other paſſages requiring notice, but having juſt received a pamphlet by Dr. Lynch, written in vindication of himſelf, and trying the queſtion between him and

Mr. Sullivan by the very teſt recommended by the Counſel for the latter, we muſt, of neceſſity, return to this ſubject very ſoon, when the paſſages in queſtion may be referred to. Before judgment was pronounced, Colonel Draper addreſſed the Court, but was immediately interrupted by the Attorney General, who inſiſted that he had no right to ſpeak *after* the Counſel for the proſecution. And, to our utter aſtoniſhment, who were ſimple enough to believe, that a Defendant, charged with a crime, had a right to addreſs to the Court, at any time, before judgment was pronounced, any matter which he might think neceſſary for his own vindication, or likely to produce a mitigation of puniſhment, Lord Ellenborough decided that nothing could be ſaid which reflected on any ſentiment or obſervation of the Attorney General!!! Being deprived of this opportunity of repelling the foul imputation which the Attorney General had caſt on his character, Colonel Draper has prefixed to his Trial the following obſervations, which he wiſhed to ſubmit to the Court.

"My Lords, this monſtrous imputation, this charge" (of publiſhing as true, what he did not believe to be true), "ſo degrading and derogatory, if true, to my reputation, as a gentleman and a ſoldier; this accuſation, my Lords, involving at once every baſe perverſion of all the principles of truth and honour, I did hear not only with the utmoſt aſtoniſhment, but with horror and amazement, well knowing it to be totally unfounded.

"My Lords, I ſhall content myſelf with a ſimple but ſolemn denial of what the Attorney General has ſo ſtrongly aſſerted to you; and upon a point of my caſe, on which not only my reputation is deeply concerned, but where my feelings as a man have been ſo improperly wounded, I flatter myſelf that I ſhall be permitted to juſtify myſelf, and to aſſure your Lordſhips that the diſtinguiſhed officer, whoſe name has been introduced by the proſecutor and his ſolicitor, never expreſſed to me, as would have been inſinuated, his ſatisfaction on the explanation given by Mr. Sullivan before the Lords of his Majeſty's moſt honourable Privy Council, but, on the direct contrary, Colonel Picton expreſſed his diſſatisfaction, immediately on the adjournment of the Privy Council, to William Fawkener, Eſq. the Clerk of the Council, then attending, and ſtated his determination to write to Trinidad, to have the ſubject matter of Dr. Lynch's letter verified on oath."

A Voyage to the Demerary, containing a Statiſtical Account of the Settlements there, and of thoſe on the Eſſequebo, the Berbice, and other contiguous Rivers of Guyana. By Henry Bolingbroke, Eſq. of Norwich, Deputy Vendue

Maſter at Surinam. Pp. 412. 4to. 1l 16s. Phillips. 1808.

THE Engliſh public are indebted to Mr. Bolingbroke for attempting to remove the diſgrace of knowing nothing about our South American colonies, but from foreigners; and although his ſentiments are ſometimes precipitate, ſuperficial, and erroneous, yet they are not ſyſtematically inimical to the honour and true intereſts of his country, like thoſe of almoſt all foreign travellers and their imitators. This volume is dedicated to that fallen patriot, Windham, who once nobly ſpurned all connection with the political and moral turpitude of France, and who now ſeeks it even "without honour!" The author preſents it as "a tribute of *uniform* [the ſtateſman was not loſt in the party-man at the date of Jan. 1807] admiration for his public conduct, which, in the details of adminiſtrative appointment, in the liberal relaxation of monopolous reſtrictions, and in reſiſting the *abolition* of a *liberty*, eſſential at new ſettlements, of importing additional labourers, has been alike conducive to the proſperity of the colonies." The phraſe "abolition of a liberty," is a very happy Windhamiſm, which we would recommend to the ſelf-gratulation of all the "loud-tongued philanthropiſts," whoſe actions prove their zeal never "to do good by ſtealth, and *bluſh* to find it fame." The ſlave-trade, however, was liable to abuſes, and its ſuſpenſion for a time we hope will be a juſt puniſhment on thoſe who committed them. Should our colonial produce find an adequate market, of which we can have no doubt, as the judicious regulation of the trade between the different colonies in the Eaſt, the Weſt, and the mother country, muſt effect it, the "eſſential liberty of *importing* additional labourers" muſt be obtained by ſome means or other, and Africans imported, not as ſlaves, but as ſervants, for a limited term. The ingenuity of intereſt ſhould quiet the alarms of one party, whilſt the light of a more general knowledge of the real ſtate of human nature will unqueſtionably wither the boaſted laurels of the other.

This ſketch, we are told, of the ſettlements on the Berbice, the Demerary, the Eſſequebo, and the Pomaroon, is in great part copied from ſucceſſive letters written by the author to his family, in the courſe of a ſeven years' reſidence at Stabroek.

"Emolument is not the inducement for attempting this ſtatiſtical account; but a wiſh of diſplaying the importance of the ſettlements now poſſeſſed by the Britiſh along the northern coaſt of South America. They are undervalued; and were abandoned at the peace of Amiens with a levity, which lowered the character of our ſtateſmen

for information. If this endeavour to make the diſtrict more known ſhould ſucceed, the author's end is reached. It will be a ſufficient gratification for him to have had it in his power to diſcloſe a new field, where Britiſh induſtry and perſeverance are ſo likely to reap an early reward, and ſo able to found an immeaſurable empire.

"Emigration ought to be claſſed among the merits of a citizen. The little void an abſentee leaves is preſently filled. By withdrawing from the competition for employment at home, he favours an increaſe in the recompence of induſtry. Whether he fails, and dies abroad; or thrives, and returns with a fortune; he has helped to keep in motion the great wheel of commercial circulation. He, who quits his country, does not forſake it; he only chooſes a different poſt of activity in its behalf. He aſſiſts in extending to a diſtance the imitation of its manners, the conſumption of its handiwork, the advantage of its intercourſe, the popularity of its literature and law."

This is lively and patriotic; but when Mr. Bolingbroke talks of "the perverſeneſs of the Engliſh navigation laws," he ventures beyond his powers, and allows himſelf to be plunged into the moſt groſs abſurdities by a long quotation of Gallican nonſenſe from the Annual Review. Such a tiſſue of ridiculous peurilities has never before come under our notice in any work that ſhould be purely Engliſh. The Annual Reviewer, with equal preſumption and ignorance, arraigns the utility of the whole of the navigation act, and affects to ſneer at Lord Sheffield for conſidering it the fulcrum of Engliſh maritime ſuperiority. This writer aſſerts, that if "Engliſh-*built* ſhips had no peculiar privileges, veſſels would be built where timber is cheapeſt; that, if Engliſh-*manned* ſhips had no peculiar privileges, ſailors would be hired where they can be hired cheapeſt; and that, if Engliſh-*owned* ſhips had no peculiar privileges, almoſt all veſſels, not employed in the coaſting trade, would be owned *conjointly* by Engliſhmen and *foreigners!!!*" And "theſe three points" the Bœetian genius of the Annual Reviewer thinks it will not be eaſy to controvert, in which we are perfectly agreed. If all our ſhipwrights were now in Ruſſia, where timber is cheapeſt; our ſailors in France, where they can get very little wages; and our *half*-owned ſhips in America now under the influence of the embargo act; book-makers might then ſet to work to prove the advantages of having no navigation laws, but we fear the glory and the liberty of Old England would ſoon paſs away. It would be a waſte of time to expoſe the folly of ſuch palpable abſurdities; yet ſuch is the profound political ſagacity of the Annual Reviewer. This would-be critic, however, has not the merit of this diſcovery; the idea is

borrowed from the French, and the tranſlator never perceived that the Frenchman was treating of the "liberty of the ſeas," under the impreſſion that Paris is to be the capital of the univerſe, that all the nations of the earth are to become ſubject to its chief, and that conſequently the elevation of France and the ſubjugation of England are the profeſſed objects of this ſublime plan of fraternization, which has ſo infatuated the poor Annual Reviewer. But to return to our more entertaining author.

Mr. Bolingbroke contradicts the aſſertion of Dr. Pinckard, who ſays, that the eſtates on the banks of the river Demerary have been abandoned; and, on the contrary, proves, that they have not only been cultivated, but increaſed five-fold. Their inſalubrity he alſo denies, and accounts ſatisfactorily for the ſickneſs of the Engliſh ſoldiery, by their being obliged to work expoſed to the ſun: here the doctor and the merchant are at iſſue; but the latter is an advocate for Guyana colonization, while the former has to apologize for the inefficacy of his pills and boluſes. In one thing they agree, the "inhoſpitableneſs of Brotherſon the wood-cutter." As our author's deſcription of Stabroek, the capital of theſe ſettlements, is applicable to all the others, we ſhall extract it, as a fair ſpecimen of his ſtyle and manner.

"Stabroek, the political metropolis, and principal ſeat of exchange for produce, of all the countries adjacent to the Demerary and Eſſequebo, is ſituated on the eaſt ſide of the river Demerary. Its ſite is low and level. It has an oblong form, being about one-fourth of a mile broad and one mile long. The principal ſtreets are quite ſtrait, with carriage roads. The middle ſtreet, leading from the King's ſtelling, is paved with bricks, and has lamps on each ſide: another public ſtelling, or wharf (beſides ſeveral that are private) is kept purpoſely in order for landing and ſhipping goods. A navigable canal on each ſide of the town, which fills and empties with the tide, affords the ſame convenience to thoſe houſes which are not ſituated near the water-ſide. The population in Stabroek conſiſts of about fifteen hundred whites, two thouſand free people of colour, and five thouſand negroes.

"There are no taverns, or lodging-houſes, wherefore a merchant's houſe is more like an inn than any thing elſe.—People coming from England generally bring letters of introduction, which are always attended to, and ſecure to the bearers a hoſpitable reception—a knife and fork is laid for them, and a hammock prepared, which they occupy as long as ſuits their convenience. Planters reſiding in the country, always put up at the merchant's houſe with whom they do buſineſs." P. 41.

"When an European arrives in the Weſt Indies, and gets ſettled or ſet down for any length of time, he finds it neceſſary to provide

himſelf with a houſekeeper, or miſtreſs. The choice he has an opportunity of making is various, a black, a tawney, a mulatto, or a meſtee; one of which can be purchaſed for 100l or 150l ſterling, fully competent to fulfil all the duties of her ſtation: ſome of them are ſo much educated as to be able to read and write. They are taſty and extravagant in their dreſs; but when once an attachment takes place it is inviolable. The ſtricteſt ſcrutiny of their conduct in general cannot glean one particle of impropriety, by which their fidelity or conſtancy can be brought into queſtion. They embrace all the duties of a wife, except preſiding at table; ſo far decorum is maintained, and a diſtinction made. They employ themſelves in needle-work and other domeſtic affairs. Their uſefulneſs in preſerving the arts and diffuſing the habits of cleanlineſs is felt and allowed by all, there being a lack of civilized European women. If a young progeny of coloured children is brought forth, theſe are emancipated, and moſtly ſent by thoſe fathers who can afford it, at the age of three or four years, to be educated in England. Some remain in the country as free ſubjects, and preſerve the ſtock for a future generation. In theſe colonies, where the population of females of this deſcription is ſo ſmall, and the demand for them ſo great, the common method of ſupplying the deficiency, or the wants of individuals, is to ſend orders to Barbadoes and other fully peopled iſlands, for ladies, who are always to be procured either by purchaſe, or by inducing thoſe that are free to come and ſettle among the Demerarians. Indeed, there are coloured women reſiding in Stabroek, who have of late years made a traffic of feminine importation, and receive a premium for whatever ladies they introduce, beſide the expences, from the gentlemen with whom they afterwards cohabit. The French iſlands of Martinique and Grenada have not contributed a little towards populating theſe infant colonies with free women of colour. Perhaps it would be a more uſeful faſhion to make theſe purchaſes, which is not impracticable, among the indigenous Americans: the meſtees are a more beautiful race than the mulattoes, and the continental ſavages would gradually be attracted by their kinſwomen into habits of intercourſe and civilization." P. 45.

"I have often conſidered, with aſtoniſhment, the mixture of European inhabitants which deſtiny has heaped together in this community. Dutch, Germans, Pruſſians, Ruſſians, Swedes, Danes, Spaniards, French, and Americans, may be incorporated as one-third of the white population, and Great Britain claims the other two. All national enmity ſeems to be forgotten, while the purſuits of the motley group are directed unanimouſly to climbing the ladder of fortune. Men are ſeen on all its ſtages, looking forward with anxious ſolicitude for the time of reaching the height of their ambition. Happily, commercial competition has in it little of envy; for each finds his own account in the ſucceſs of his rival. The rich man is a better cuſtomer, a more liberal creditor, a ſafer debtor, than the neceſſitous: every one thrives the faſter, becauſe his neighbour has already thriven." P. 50.

"The market is copiouſly ſupplied with butchers' meat, but at a moſt extravagant rate: mutton 3s, veal 2s 6d, beef 2s 1d, pork 10d, per pound. With fiſh, the town is not ſo well ſupplied as the country; no fiſh monger has ever yet engaged in the buſineſs upon a ſcale ſufficiently extenſive to ſupply the population. The utmoſt endeavour yet made is that of ſome negroes, who hire themſelves of their maſters at ſo much a day or month, and go a little beyond the mouth of the river in canoes, returning by one or two o'clock, and ſelling what they may have caught. A very glutinous fiſh, called a Paukama, which is eſteemed a dainty, is taken in a curious manner. It finds a principal part of its ſuſtenance in hollow trees, logs of wood and in the ſkeletons of old ſhips, which from laying in mud by the water ſide, ſoon decay. Theſe they viſit for food during flood tide, but at ebb are left in the cavities of the wood, out of which the negroes draw them by a hook faſtened to the end of a ſtick." P. 53.

The houſes in this ſettlement are chiefly built of wood imported from America, and in a mercantile ſituation are let for 3, 4, and 500l a year. Yet the author cautions merchants going there not to build but to hire houſes. The erection of a houſe and its neceſſary appendages of 40 feet long, 28 wide, and two ſtories high, coſts 2700l. The police is very rigid, at leaſt where it is the intereſt of the executers of the laws; and if a negro is found out after eight o'clock at night without a paſſport, he is arreſted and ſent to jail. The expenſe of this proceſs, for arreſt, admiſſion, and diſcharge, is 2l 3s 10d! The adminiſtration of juſtice, indeed, by the Dutch is moſt ſcandalous, and calculated to bring ruin on any ſettlement whatever. They will do any thing for money, and will neither adminiſter law nor juſtice for nothing. The poſt-office is both badly and extravagantly conducted as to charges; the cuſtom-houſe officer's demands of 60 or 70l for clearing out a ſhip are ſo exorbitant, and they are ſo arbitrary, that any reform is deſpaired of; the vendue-maſter or auctioneer (the ſame as now held by the author) is alſo a government appointment, very lucrative, and eſteemed worth 3000l a year. On all ſales they have a per centage and expenſes equal to 10 per cent; only one vendue-maſter is allowed, and the greater part of the Dutch planters diſpoſe of their property in this manner when intoxicated with liquor. A ludicrous anecdote ſufficiently illuſtrates their character in one of the chief officers of juſtice.

"I cannot leave the fiſcal's office without relating a ridiculous anecdote of Mynheer Van den V———, when that gentleman filled the employment. A planter one day meeting him on the public road between Stabroek and Mahaica, who had a private pique againſt him, accoſted and requeſted to know what the amount of the fine

would be to give a man, who had treated him ill, a good beating. The fiſcal replied it would be one hundred and fifty guilders, for which ſum he would inſure him againſt all law proceedings. The planter immediately paid him the ſtipulated amount, and requeſted the aſtoniſhed fiſcal to alight, that he might take his revenge; which he refuſing to do, the planter held the horſe's bridle with one hand, while he horſe-whipped the fiſcal with the other. Mynheer Van den V——— was ſo completely aſhamed of his diſgrace, that he pocketed the affront with the fine, without taking any ſteps to gain redreſs. It happened in 1798, and the planter who performed the achievement was a creole of Barbadoes."

The following fact is an additional proof of the iniquitous immorality which the Dutch laws occaſion. After ſtating that "a court of juſtice, conſiſting of ſix members and the governor, ſits every month at the court-houſe, and decides on all cauſes that come before them," the author obſerves:

"The commiſſiary court has only three members, who meet every month to decide on ſmall cauſes, for debts not exceeding ſix hundred guilders, or fifty pounds ſterling, and for granting licences to parties intending to marry. Thoſe, who approach the altar of Hymen, are principally people of colour, who, in conformity with the laws, are obliged to receive permiſſion from this eccleſiaſtical court, for which they pay the extravagant fee of one hundred and ten guilders. They are alſo obliged to have the intended marriage advertized in the colonial gazette. This form of marriage, though ſtrictly binding under the colonial law, ſeldom or ever ſatisfies without having recourſe to a clergyman. An Engliſh gentleman, who was on the eve of marrying a Dutch lady, attempted to break through this law, and intended to be married according to the eſtabliſhed form of the church of England; when the vice-preſident of the court, fearing he ſhould loſe his fees, very charitably informed him, that, if he deviated in the leaſt from the eſtabliſhed rule, he would publiſh throughout the colony their living in a ſtate of incontinency, and the illegality of the marriage."

Where ſuch laws exiſt in a warm climate, and where the love of money is almoſt the ſole paſſion, is it extraordinary that concubinage and indiſcriminate intercourſe between the ſexes ſhould prevail? If theſe laws and practices are not ſpeedily and effectually reformed, the decay of thoſe colonies is inevitable. We cannot join with our author in his praiſe of our national liberality, when it favours licentiouſneſs. "The conduct," ſays he, "of the Britiſh government, with regard to conquered territory, is ſo ſtrictly praiſeworthy, as to require no other commendation from me than to be held out as a contraſt with that of our enemies. In the repeated inſtances in which the Engliſh have made themſelves

maſters of theſe colonies, they have always reſpected the *exiſting laws* and *private property*. The perſons of individuals have been held ſacred, and colonial veſſels, amounting at the laſt capture to between five and ſix hundred, were ſecured to the poſſeſſors, although, as floating property, they might in juſtice have been claimed by the captors." That principle of reſpecting private property is a duty, the performance of which ſhould be ſo univerſal as to merit no praiſe; but the practice of reſpecting the *exiſting* laws, whether good or bad, is equally irrational and *impolitic*. The moment that the Britiſh flag is hoiſted (unleſs under *reſtrictions*) in any colony, it ſhould be the unremitting ſtudy of every Engliſhman to diſſeminate the religious and moral principles and manners of his country, and to endeavour by every rational means of acting on reaſonable and reaſoning beings to induce the people to aſſimilate their manners and cuſtoms with thoſe of England; in ſhort, to make them feel it both to their honour and intereſt to identify themſelves with the Engliſh. If this ſyſtem be not adopted and purſued with energy, the example of America ſhould teach us to place little reliance on the permanent obedience of continental colonies. The climate of Demerary is ſo ſimilar to that of Ceylon, that we deem it unneceſſary to extract the author's account of it; we fear, however, that he gives a rather too favourable picture of its ſalubrity, ſince the wood has been cleared away on the banks of the rivers. It is not poſſible for ſavannas, often covered with water, and expoſed to a vertical ſun through the year, to be very wholeſome regions. Neither can continents ever be ſo temperate or ſalubrious as iſlands.

The account of the farming on theſe ſettlements is pleaſing and ſatisfactory. It appears that the planters have ſucceeded in making Demerary rum as good as that in Jamaica, and that the North Americans now give it even the preference. Mr. Bolingbroke here inveſtigates the ſlave trade with very conſiderable ability, and evinces ſo much acuteneſs and perſpicuity, that we earneſtly recommend this part of his work to the moſt ſerious conſideration of the gentlemen compoſing the African Aſſociation. They ought to remember, that, in performing what they conſider an act of humanity, they may be only inſuring inſtant death, inſtead of meliorated and protracted exiſtence. The facts adduced by the author, however they may be deſpiſed by party-men, will not fail to make a deep impreſſion on thinking men, eſpecially as he can neither be accuſed of inhumanity nor intolerance. Slaves in Africa are certainly more inhumanly treated than in any colonies of Europeans, not even excepting the Dutch. But

againſt the iniquitous traffic of kidnapping and making *free* Africans ſlaves in our colonies, the author, as well as every juſt man, enters his proteſt in the moſt pointed terms. His deſcription of the actual condition of the negroes, with whom he has had an extenſive acquaintance, is highly gratifying to humanity. He has converſed with one who had ſeen Mungo Park in Africa, and who had given him ſomething to eat. Mr. Bolingbroke's ſuggeſtions for improving the ſtate of the ſlaves in the Weſt Indies are frequently judicious and worthy the attention of the planters. In the Engliſh ſettlements the right of inheritance enjoyed by mulattoes is limited to 2000l currency; but there is no ſuch reſtriction in the Dutch. We do not know if this be any advantage; and we muſt proteſt againſt that ſtate of concubinage, which the author ſeems to approve, as not only immoral but *impolitic*. Civilization can never advance while it continues. Such latitudinarianiſm in religion alſo is equally bad policy and bad morality, and can originate only in ignorance of human nature. The comforts of the negroes in old age are thus deſcribed.

"The ſeaſoned negroes keep fowls, pigs, goats, and grow garden-ſtuff; the tradeſmen employ their ſpare time in making thoſe articles of their ſeveral trades which they can ſell to advantage. At the cloſe of life they often keep a retail ſhop. It is by no means an uncommon thing in theſe colonies for negroes, when they have accumulated a ſufficiency, to purchaſe their freedom; and I have known many inſtances of negroes, who payed their owners a proportion of the purchaſe money, and were allowed after emancipation to work out the balance. The generality of negroes prefer decorating their perſons to purchaſing their freedom. I have known many negroes who were fond of hoarding up their money, and at their deaths have left conſiderable ſums; one old woman on a ſugar eſtate, in Eſſequebo, died poſſeſſed of nearly three hundred pounds ſterling, which ſhe had acquired merely from raiſing feathered ſtock. It conſiſted principally of joes, dollars, and ſmall change, and was equally diſtributed between her children, which ſhe had left on the eſtate."

Only nine miles to the weſt of Demerary is the river Eſſequebo, which is twenty miles broad at its mouth, where it contains ſeveral iſlands. On one of theſe, Fort Iſland, ſituate about fourteen miles from the junction with the ſea, is the ſeat of the adminiſtrative government. The river Supinama falls into Eſſequebo, and has many eſtates on its banks; but the tide aſcending near one hundred miles, frequently occaſions deſtructive inundations. The freſh water of the creeks ſupplies the place of ſprings. Coffee, cotton, cocoa, and indigo, are ſucceſsfully cultivated on the banks of theſe rivers, the exceſſive depth of which ſo much aſtoniſhes Europeans,

although the author has overlooked this curious fact. He mentions indeed particularly that the moving ſands render their navigation difficult, and to large veſſels impracticable; but he ſays nothing of the extraordinary depth even of ſome of their tributary ſtreams, in which —— fathoms water are uſually found. The following very juſt obſervations are particularly appoſite at the preſent time, and merit the ſerious attention of thoſe members of parliament who oppoſe the meaſure of diſtilling from ſugar or molaſſes in this country.

"I am convinced it is a miſtake in Britiſh policy to encourage diſtilleries of any kind in their own iſland. The grand uſe of diſtillation is to render moveable to any diſtance, and preſervable for any length of time, the ſuperfluous produce of agriculture: it ought, therefore, for the greateſt good of the whole, to be carried on where agriculture has moſt ſurplus produce, which is always in the newly ſettled and therefore underpeopled countries. We could deliver rum in the Britiſh market cheaper than the Engliſh can make gin; ſo that the diffuſion of comfort and invigoration could be had by the people for leſs money and leſs labour. The Britiſh diſtilleries compete with the brewers for malt and barley; they thus cauſe a higher price of the materials of beer and porter, and conſequently of the wholeſomeſt and moſt uſual drink of the people, than would otherwiſe be occaſioned. Gin-diſtilleries deſtroy human food; they not only endear ſpirits by the monopoly they have obtained of the home market, but endear beer by diſtilling the uſeful grains of which it is made; whereas rum is manufactured from a refuſe produce. The peculiar and ſomewhat diſagreeable taſte of rum may be remedied by attentions to the proceſs; exquiſite liqueurs, of which it is the baſis, are prepared in the French Weſt India iſlands. It would be equitable to make the duty on the importation of rum and its compounds exactly equal to the exciſe duty on the diſtillation of gin; this would ſuffice gradually to open an European market for a moſt important article of our produce. The Engliſh have uſe enough for their land without growing their own gin; but to us an additional demand for produce muſt be perpetually opening, if we are to extend our agriculture in the practicable degree."

The author makes ſome very rational remarks on the influence of fairs, and of public amuſements, like the Olympic Games, towards civilizing the Indians, who, he ſays, have a ſtrong attachment for the whites, and as great an averſion from the blacks, whom they conſider as an inferior race of beings. "They are convinced of the right of intellect to exert controul. They are grateful to the moſt punctilious honour, but like people who feel an obligation as an indignity, and who, being defied to an emulation of good offices, wiſh to ſurpaſs in them." It is certain that Mr. B.'s propoſal would tend moſt

powerfully to civilize the natives of South America, and ſurely both humanity and ſound policy dictate the propriety of ſome ſuch meaſures. The Caribbees, he ſays, "have, in ſome inſtances, devoured their ſlain in battle." Our antipathy to the uſe of human fleſh he conſiders to ariſe from "a principle of our nature, that ſeems to be averſe to devouring what has been an object of affection." The dog, the cat, and the horſe, the domeſtic companions of man, are not eaten, becauſe, ſays he, they produce in us feelings nearly allied to affection. Cannibaliſm exiſts only in the moſt ſavage and ferocious nations. The author adds, that, when a boy, he could not have eaten the rabbit which he had himſelf tended. In theſe reflections he diſcovers a more benevolent heart than a profound philoſophy. He then deſcribes the extraordinary attachment of the Indians to their friends at "the feaſt of the dead, or the feaſt of ſouls," in collecting from great diſtances all the dead bodies which have been buried in their country ſince the laſt feaſt, and piling them all together, ſome as dry bones, others putrid, &c. to which they invite the neighbouring people. When an Indian marries, he is perfectly indifferent about the virginity of his wife; but after marriage he expects the utmoſt fidelity, and adultery is very uncommon. Notwithſtanding this ſtriking proof of the natural courſe of nature, the author raiſes a doubt about polygamy. We were much better pleaſed with his account of the coffee ſhrub, which is a beautiful evergreen, uſually riſing nine or ten feet high, with a ſmooth grey ſtem five or ſix inches in diameter, the leaves reſembling thoſe of the bay tree, and the flowers thoſe of the jeſſamin. When the fragrant white bloſſoms fall, they are ſucceeded by a ſmall fruit which becomes red as it ripens, and yields the two ſeeds or kernels called coffee. The fruit is gathered by ſhaking the tree over mats, where it is dried, and the huſks ſeparated by a wooden roller. The ſingular appointment (and malepractices) of a governor of Berbice, on our reſumption of that ſettlement after the recommencement of hoſtilities, deſerves public attention.

"Information having reached England that the colonies were again in the poſſeſſion of the Britiſh, it appeared as if the fates determined Mr. Van Batenburg to be a governor; for he, though a Dutchman, was appointed governor of Berbice, an Engliſh colony!! Being provided with powers from the court of St. James, and a commiſſion under his Majeſty's ſign manual, he arrived in Berbice, and diſplaced Lieut.-Col. Nicholſon, who was appointed for the interim by the commanders of the expedition to whom the colonies ſurrendered. By the laws of Great Britain, no foreigner can be placed in

any oſtenſible place under government, or appointed governor of any colony, iſland, place, or any of its dependencies: this was a ſtretch, however, of the Addingtonian power, which was alſo put in force at Demerary, by ſending Mr. Beaujon there, another foreigner, as governor."

This governor exceeded his powers, deprived the coloniſts of their rights, made new laws of his own accord without the advice of the court, miſapplied the *droits* of the crown, converted the labour of the colony negroes to individual advantage, and left the colony buſineſs and fortifications to go to ruin. For this conduct a very ſtrong memorial was preſented to his Majeſty, but the iſſue is not ſtated.

Mr. Bolingbroke gives an amuſing ſketch of the natural hiſtory of theſe colonies, in miſcellaneous deſcriptions of their chief vegetable and animal productions, which are equally numerous and curious. He thinks that the earthquakes are occaſioned by the inceſſant thruſting up or elevation of the land above the water. "This conſtant ſhooting upwards of the land," he obſerves, "which is ſo ſenſible in the Weſt Indies, has been little heeded by European mineralogiſts." The mineral productions of Guyana are leſs known, but he is convinced that lime might be found in the mountains, without having it to import from Europe, and he again very properly recommends the policy of ſending naturaliſts to explore the country. French ambition has found this plan ſo advantageous, that it is certainly much more worthy of Engliſh humanity and love of ſcience. Such a plan, too, deſerves attention, when we acknowledge the truth, that "North America was loſt, as much for want of opening a career of aſcent to her native talent, as from any popular benefit that was to accrue by the aſſertion of independence." Ambition not unfrequently calls forth talents, and it is the part of a wiſe government not to oppreſs but direct them. That Guyana is worthy of attention the author has fully proved, as upwards of fifteen millions of Engliſh property are now employed there, although the coloniſts loſt 1,135,000*l* ſterl. by the peace of Amiens! This misfortune was accompanied by a drought in 1803-4, which deſtroyed the crop of plantains, the chief food of the negroes, and obliged them to import 37,000 barrels of flour, rice, and maize; nevertheleſs, the planters are ſtill flouriſhing. Inſtead, however, of our taking poſſeſſion of the French province of Cayenne, we hope it is now under the dominion of their Portugueſe Majeſties. It is eſtimated to be 350 miles long, and 240 broad, of courſe much larger than Portugal. We are far from agreeing indeed with the author in his recommendation of theſe colo-

nies in preference to the iſlands; neither can we believe, that "Curaſſo (or Curaçoa), Euſtatia, Saba, St. Martin's, Tortola, Tobago, Grenada, and St. Vincent, will be either *partially or wholly forſaken in a few years.*" Iſlands are more ſalubrious than continents, and are naturally the nurſeries of ſeamen, who are the ſoul of our maritime power. Merchants ſhould remember that whatever tends to the ſupport of our navy muſt alſo be the beſt ſecurity for the proſperity of their plantations.

From the preceding extracts and remarks it will appear that this volume, although defective in ſtatiſtical details, contains much important, and, with the exceptions which we have noticed, uſeful information, conveyed in a reſpectable ſtyle, and deſerving the attention of all merchants, coloniſts, legiſlators, and politicians. It would have added, indeed, very conſiderably to its utility had it been accompanied with a good map of the colonies.

An Abſtract of a Bill brought into the Houſe of Lords by the Earl of Moira, and now pending there, intituled, An Act for the Amendment of the Law of Debtor and Creditor, and for the Puniſhment of fraudulent Debtors. 8vo. Pp. 31. 1s. Parſons. 1808.

THE attention of this benevolent nobleman has been long directed to the evils reſulting from the exiſting laws relating to *debtor and creditor;* and, indeed, it is impoſſible for any man who has duly conſidered the ſubject, and who is enamoured of the rational freedom which the Britiſh conſtitution confers and ſecures, not to deplore the exiſtence of laws which cannot, by any ſophiſtry, be reconciled with the ſpirit and the principles of that conſtitution. Dear, juſtly dear, is Britiſh liberty to every one who has taſted its ſweets in his own country, or who has appretiated the want of it in others; and in exact proportion as we value that liberty muſt we reprobate the invaſion of it, which is ſanctioned by our laws of arreſt for debt. All that a creditor has a right, in juſtice or in equity, to require of his debtor, is, that he will pay him if he can; or, if he cannot pay the total of his demand, that he will ſurrender to him the whole of his property. But the law of arreſt, converting debt, which is the ſubject only of a civil action, into a crime (which, as ſuch, ought to be proſecuted criminally), allows a creditor to inflict the ſevereſt puniſhment on his debtor, by committing him to priſon for an indefinite term. A man *convicted* of one of the greateſt

crimes againſt ſociety, *bigamy*, is frequently impriſoned only for ſix months; nay, convicted *felons* even are, not ſeldom, puniſhed only with a few months' impriſonment: and yet a debtor, whether from unavoidable misfortune, or from juvenile imprudence (for the law makes no diſtinction), and utterly incapable of ſatisfying his creditors, may be confined in priſon for the whole term of his natural life. If this be not a puniſhment, what is it? It is the allotted puniſhment of criminals; and all the legal quibbles that can be uſed will be inſufficient to give it any other character than that of a puniſhment. And for what purpoſe? Will it tend to procure ſatisfaction to the creditor? No: for, while it reduces the family of a debtor to the pariſh, it deprives the debtor himſelf of every poſſible means of exerciſing his talents or his induſtry for the purpoſe of acquiring the ability to diſcharge his debt. If, on the other hand, a debtor has the ability to pay, but not the inclination, will the laws of arreſt compel him to pay? So far from it, that many unprincipled debtors have preferred to laviſh their money in priſon to the appropriation of it to the payment of their juſt debts. To ſuch men, indeed, impriſonment may be ſaid to be no puniſhment: whence it would follow, that debtors who are willing to pay, but not able, are puniſhed; while thoſe who are able, but not willing, are left unpuniſhed; for that can ſcarcely be deemed a puniſhment which is voluntarily ſuſtained, and the removal of which depends entirely upon the will of the perſon who ſuſtains it.

It is perfectly evident, then, that the laws of arreſt, as they now ſtand, are alike unfavourable to debtor and creditor; that they are unjuſt, in inflicting a puniſhment where no crime has been committed; impolitic, in depriving the country of a number of hands which might be uſefully employed in its ſervice; unconſtitutional, in ſanctioning an unneceſſary invaſion of the liberty of the ſubject; and unchriſtianlike, in affording gratification to revenge, by the ſacrifice of the duties of charity, mercy, and forbearance, which Chriſtianity enjoins.

In aſcribing this laſt odious quality to theſe laws, we have particularly in view that law which is known by the name of *The Lords' Act*, paſſed in the reign of Charles the Second, and improved and extended in the preſent reign. It is well known that this law enables every man who is impriſoned for a ſum not exceeding 200*l* (afterwards extended by Lord Ellenborough, we believe, to 400*l*), on ſurrendering all his property to his creditors, and on obſerving certain conditions

preſcribed in the act, to claim his diſcharge; *unleſs*—and here follows the unchriſtian ſpirit of the law—*unleſs* the creditor ſhall prefer keeping him in priſon at the expence of *fourpence* a day!!! Foreigners, when they hear the boaſted freedom of Britons ſo loudly talked of, will not be brought to believe that the law itſelf has fixed the value of Britiſh liberty at *two ſhillings and fourpence a week!* This law is a diſgrace to the ſtatute book, a libel on the conſtitution, and an inſult to the nation. The legiſlature firſt admits the impolicy, if not the injuſtice, of keeping men in priſon who are unable to pay their debts, and afterwards preſcribes the terms on which that impolitic or unjuſt act may be continued, ad infinitum! Is this the wiſdom, or the caprice, of legiſlation?

We ſhould be truly glad to learn, alſo, on what principle it is that a man who owes 200*l* or 400*l* is entitled to his diſcharge, on the ſurrender of his property, while one who owes a larger ſum is precluded from the enjoyment of that privilege? Will it be contended, that a man who owes a large ſum is more culpable, ipſo facto, than one who owes a ſmall one? Muſt not the culpability of the act (where there is nothing fraudulent in it) be decided by the relative ſituation and circumſtances of the debtor? And is it not very poſſible, aye, and probable too, that the ſmall debt may be marked by circumſtances of a more ſuſpicious nature than thoſe which diſtinguiſh the large one? Beſides, if the *principle* be good, it ought to be general in its application: it will apply equally to a debt of *two* as to a debt of *two thouſand* pounds.

The Romans, it is true, ſold the perſons of their debtors; but, thank Heaven! we are not Romans: we do not look for liberty in the licentiouſneſs of the *Saturnalia*, nor do we regard *ſuicide* as an act of heroiſm. We are Chriſtians and Britons; and in both characters we feel an invincible repugnance to our laws of arreſt for debt.

As to Lord Moira's bill, as far as we can judge from the copious abſtract before us, it was infinitely more favourable to creditors than the exiſting laws, while it was more juſt, equitable, and politic. It was founded on the wiſe principle of the *ceſſio bonorum*,—the obligation to a debtor to ſurrender the whole of his property to his creditors. It offered the creditor the means of ſatisfying his claims as far as the debtor's property could go, but deprived him of the opportunity of gratifying his revenge by the protracted impriſonment of his debtor. If it be at all objectionable, indeed, it is for its extreme ſeverity in ſome of its proviſions to debtors. We allude particularly to two clauſes; one of which ſubjects all the future acquired property of the debtor to his former debts, there-

by placing him in a worſe ſituation than a bankrupt, and tending in a great degree to give a check to induſtry; and the other is that by which the man who has taken the benefit of the act, and afterwards incurs debts without apprizing his new creditors of that fact, is rendered guilty of a miſdemeanour, ſubject to an indictment, and to be puniſhed, on conviction, with *the pillory, or publicly whipped, or fined and impriſoned, or tranſported for a term not exceeding ſeven years.* This clauſe, indeed, is worſe even than the proviſion of the Lords' Act, which fixes a price on the liberty of a Britiſh ſubject! The puniſhment is moſt ſhamefully diſproportioned to the offence; and we are convinced, from the known generoſity and benevolence of Lord Moira's diſpoſition, that he never would have admitted ſuch a clauſe into his bill, if he had not been in a manner forced to it, by the perſuaſion that, without it, he never ſhould be able to carry his point.

As it was, however, the bill was oppoſed, and, we are ſorry to ſay, ſucceſsfully too. Lord Ellenborough ſtrongly reſiſted it; and he urged, according to the newſpapers, as a ſufficient reaſon for rejecting it, that he had often heard of cruel debtors, but had never ſeen a cruel creditor. Now, we cannot poſſibly ſee what opportunity his lordſhip has of judging of either. When an action of debt is brought before him, it is not his province to enquire into the *motive* of the perſon who brings it; he has nothing to do with the conduct of the creditor; all he has to conſider, is, whether the debt be *legal* or *illegal*, *proved* or *diſproved*. And there was not a Peer in the Houſe who was not as competent a judge of the ſubject as the Lord Chief Juſtice of the King's Bench. It is a ſubject involving no intricate queſtion of law, but broad conſiderations of juſtice and policy, upon which, in our eſtimation, a *Law Lord* is leſs qualified to decide than any other Peer. The habits of a practical lawyer are not calculated to enlarge his notions of equity, or to improve his principles of policy.

Peace without Diſhonour, War without Hope: an Argument againſt War with Great Britain. Recently publiſhed at Boſton. By an American Farmer. 8vo, pp. 43. Reprinted for Butterworth, London. 1807.

IT is with pleaſure we find ſuch a pamphlet as the preſent coming from America, as it is an unequivocal proof that there are both talents and good ſenſe in that country, although the government and the vociferous multitude have neither. It is

a diſpaſſionate, comprehenſive, and logical, inveſtigation of the grounds of diſpute between the two countries, and addreſſed by the author to his "Fellow-citizens, the Farmers, Merchants, and Mechanics, of New England." The affair of the Cheſapeake is now *quieted*, yet we are curious to hear how an American can explain Mr. Jefferſon's proclamations, and to ſee the barefaced tricks of American ſtateſmen.

"When the public called upon the Government for the evidence of the citizenſhip of theſe deſerters, the Preſident, it is preſumed, called on the inferior officers, on whoſe report he had made the declaration; and *they*, in order to cover their errors, inſtead of furniſhing the evidence of the citizenſhip of the deſerters from the Halifax, who *were demanded*, gave the documents in relation to the deſerters from the *Melampus*, who were *not demanded*, but who being found among the crew of the Cheſapeake, were taken out. Theſe documents were publiſhed and applied to ſupport the proclamation, and to prove that the Britiſh officers made an attack for the recovery of native Americans. *This is now known to be falſe.*"

After inveſtigating the whole of this tranſaction on abſtract principles, and expoſing the *hoſtile* artifices and evaſions of his own government, he proves from Burlamaque, Vattel, Grotius, and Puffendorff, that England has an undeniable right to claim her ſubjects wherever found, and inſtances it in the practice of the French.

"Admiral Willaumez," he obſerves, in October 1806, "met with an American brig at ſea; he found in her four deſerters, who had eſcaped from the Valeureuſe frigate. Not content with taking them *out*, he writes a letter* in a moſt *indignant* ſtrain, to his Miniſter at our Court, and deſires him to demand ſatisfaction for this *miſconduct*:—*not* for the miſconduct of one of our public officers, in enliſting his men and refuſing to deliver them when demanded, but for the miſconduct of a private citizen, in daring to *employ* men, who had been once in the ſervice of his *Imperial Majeſty*. This caſe, though an extravagant one, and partaking of the character of French domination, is ſtrong evidence of the general underſtanding of military men, that 'deſerters from public ſervice cannot be harboured.'"

"' * I have juſt apprehended four ſeamen, deſerters from the Valeureuſe frigate, which I found on board an American brig, where they had engaged at ſeventeen dollars per month. Now, Sir, if you can ſucceed in making the American government pay down a compenſation for this miſconduct, in ſeducing thus our ſeamen, you will puniſh it by making it ſmart in that point in which it feels moſt, viz. its avarice in money, and with ſo much the more juſtice: thoſe people' (meaning the American merchants) 'have for three years paſt been continually injuring our marine by ſeducing our beſt ſeamen from us.'"

The author then notices " the deep-rooted and *cultivated antipathy* to Great Britain, and an habitual *dread,* as well as ſincere partiality to France," and contraſts the conduct of theſe two countries to the United States. " *A reſpect* to *our territorial rights alone* prevented the Britiſh from retaking their criminals by freſh purſuit. A reſpect to ourſelves, and to the obligations [never thought of by Americans in general] of an impartial neutrality, required that we ſhould render them *that juſtice* which their *reſpect for us* prevented them from doing for themſelves." The haſty congratulation of his American to his Dutch majeſty is ſtigmatized as it ought to be. The conduct of the Hon. Admiral Berkeley is thus defended; but we ſhould wiſh to know how the men here mentioned are ſupported at preſent?

" That Admiral Berkeley had reaſon to apprehend a total deſtruction of the Britiſh ſquadron on our coaſts, the following facts ſeem to eſtabliſh:—1ſt, It is alledged that deſertion had become ſo frequent that the Britiſh ſquadron had loſt nearly an hundred men, between March and June, and great rewards had been offered at Halifax, by the *Province*, for the apprehenſion of theſe deſerters. 2dly, Although Captain Barron gave ſuch wretched protection to the deluded men who entered on board his ſhip, ſtill the example was ſo contagious, that *immediately after* three men deſerted, landed near Hampton, and were *ſecreted* by our inhabitants. Nineteen Britiſh ſeamen roſe upon a Britiſh cutter, and brought her into the Delaware, where they landed, were protected, and have not been delivered up; on the contrary, our newſpapers congratulated ' *theſe much injured and high ſpirited men*' on their ſucceſs. Six men ran away with a boat of the Columbine, at New York—and ſix more landed at New-York, from the Jaſon, and are all concealed in our country:—and laſtly, ſixty-five ſailors roſe upon their officers, in the Jaſon, with the intent of eſcaping to our *friendly ſhores*—and they would have ſucceeded, had it not been for the timely and ſpirited interference of their officers. This frigate has ſince arrived at Halifax, with fifty of her crew in irons, ſo that her cruiſe againſt her lawful enemy was defeated. Can any one deny, after theſe examples, that the caſe was *ſo extreme* as to juſtify an officer in reſorting to force, after every other means had failed?"

As war with America is not yet impoſſible, we ſhall extract this able writer's remarks on the military reſources and proweſs of the United States, and of their ability to capture the Britiſh-American provinces.

" I do not ſay that this achivement is impoſſible; but I am ſurpriſed that our public writers ſhould be ſo little ſparing of our feelings, as to recal thoſe two ſcenes of our misfortune.—The plains of Abraham, and the Iſthmus of Penobſcot, exhibit no honourable monuments of either our power or conduct.

" But perhaps we might have better ſucceſs in another attempt;

perhaps with the loſs of twenty thouſand men, and the expenſe of fifty millions of dollars, we might take and garriſon thoſe provinces, with the exception of the city of Quebec: that city we probably could not take. Suppoſe us, then, in quiet poſſeſſion of theſe provinces; of what benefit will they be to us, or what injury the loſs of them to our enemy? To her they have been a conſtant ſource of expenſe. To us the *one* would add a maſs of population hoſtile to us in feelings, language, manners, religion; and attached, ſincerely and irrecoverably ſo, to the nation whoſe power and aſcendancy we have the higheſt reaſon to dread."

"Fifty thouſand Canadians, diſciplined by French veteran officers, after effecting a junction with 50,000 Louiſianians, who are equally French in character and feelings, would become very uncomfortable neighbours to the United States.

"Nova Scotia does not offer a more tempting prize. A country, poor, miſerable, producing no ſtaple article, populated by men embittered againſt us by a thouſand recollections, and who, probably, in half a century, will not have forgotten their deep-rooted prejudices againſt us and our ſyſtem of government. We cannot, moreover, retain Halifax without a ſuperior naval force."

"It is poſſible that ſome weak minds may really believe that our revenue is a *war reſource*, and that it juſtifies our holding a bullying language to Great Britain. For the information of ſuch men, we ſhall ſtate this point briefly. Our revenue in time of *peace* is ten millions of dollars, of which nine-tenths are derived from impoſts on merchandize. This revenue, if it *could continue*, is but one-ſeventeenth part of that of our propoſed enemy, and would be wholly inadequate to war operations. Four millions of it are pledged to pay the intereſt of the national debt, which if we fail to do, not *a cent will ever* be obtained by loans or otherwiſe. The remaining ſix millions would defray the expences of a war about *three* months annually. For the remaining nine months, each year, we muſt ſeek other *means, and incur a new debt.* But as it is admitted by Mr. Jefferſon's paper, that our *commerce* will be deſtroyed, our revenue, founded ſolely on that commerce, will *fall with it.*

"Two reſources which our preſent rulers have rendered as unpopular as their talents would permit, muſt then be reſorted to—*loans and taxes.* Paſt experience has rendered the monied intereſt too wiſe to advance their money without the *pledge of new taxes;* and even with ſuch a *pledge*, an adminiſtration which has avowed its hoſtility to public faith, and the individuals of which openly propoſed to cheat the public creditors, before they came into power, can with a very ill grace propoſe to borrow, or expect to be believed, when they *promiſe to pay.*"

"But we are to diſtreſs our enemy by reſorting to the old diſgraceful ſyſtem of confiſcating debts. Mr. Jefferſon has ratified a convention on this ſubject, and paid Great Britain three millions of dollars on account of theſe ſuſpended debts. Laſtly, we are to ſtarve her Weſt India colonies.—It is really aſtoniſhing, that men will be ſo blinded by their hatred to Great Britain, as to urge and appear to

believe ſuch abſurd notions. Why did they not ſtarve during the revolutionary war? Nova Scotia then ſupplied them with little or nothing; ſhe can now ſupply them with nearly all they want. They do not take our beef and pork in peace, they are ſo dainty; and yet we talk of ſtarving them! But if they could ſupport a war of eight years, when Nova Scotia was a young uncultivated country, when our privateers ſwarmed in theſe ſeas, and the ocean was covered with the fleets of France, Spain, and Holland, how much eaſier will it be to ſuſtain a war, when the proviſion veſſels of England can navigate in perfect ſafety, having no one to make them afraid?"

"The farmer will ſurrender his cattle to the tax gatherer; the mechanic will be obliged to hang up his ruſty tools; and the children of our induſtrious fiſhermen will demand their bread in vain. This is not the picture of a fourth of July orator—it is ſober reality. The National Intelligencer [Mr. Jefferſon's gazette], with the ſang froid of a true philoſopher, conſigns to beggary 250,000 merchants. He admits 'that commerce will be deſtroyed by a war, and in its fall will cruſh its immediate dependents;' but he inſults the underſtandings of us New England farmers, by inſinuating that all the other claſſes of ſociety will eſcape its effects. Who are to employ and give bread to the 300,000 mechanics in our ſeaport towns, after the merchants are beggared? Who are to pay the banks when all the property of their debtors is annihilated by war? When the banks ſtop their dividends, and loſe part of their capitals, what will become of the widows and orphans who have depoſited their little modicum in theſe public inſtitutions? When the ſmall country banks fail, who will indemnify the farmers who hold their bills? What will become of the country traders, and the farmers, who owe them, when the creditors of the beggared merchants call upon them for immediate payment?"

"Let us ſuppoſe our enemy, Great Britain, proſtrate at the feet of the allied powers—would *our* ſituation be ameliorated? Should *we* be conſidered as principles, or, like the *other* allies, as humble vaſſals in the train of the victor? Rome too had *her* allies, but was their ſituation leſs dependant than thoſe of the vanquiſhed? Grant all that is *aſſumed*, that Britain is the *tyrant* of the ocean—will the man who ſubjugated the brave and inoffending Swiſs, who annihilated the republic of Italy to place a diadem on his own brow, who compelled the ſtubborn Dutchman, our friend and ally, to receive a maſter, after one hundred years of unexampled reſiſtance to oppreſſion—who has left not one ſhred of liberty or independence through the vaſt, populous, and powerful regions over which his victorious arms have extended, be delicately or ſcrupulouſly regardful of the maritime rights of nations? Having conquered the continent of Europe, he exclaimed, 'All I want are *commerce, colonies, and ſhips.*' Can any virtuous and high-minded freeman of our country believe, that in procuring the gratification of *theſe* wants, he will be more ſcrupulous or tender of the rights of *other* nations, than he has been in attaining the vaſt and immeaſurable power which he now poſſeſſes?"

"I have always been apprehenſive, that the marked partiality or *dread* of France, and the deep-rooted hoſtility to Great Britain, which they have invariably diſcovered, would lead to unpleaſant conſequences. It is well known, to all men who have noticed the courſe of our political hiſtory, that the perſons now adminiſtering the government of the United States have avowed, both before and ſince they came into power, a ſettled oppoſition to Great Britain."

THE ARTS.

The Hiſtoric Gallery of Portraits and Paintings; or Biographical [and Critical] *Review* [of Painting and Sculpture]; *containing a brief Account of the Lives of the moſt celebrated Men in every Age and Country; and graphic Imitations of the fineſt Specimens of the Arts, ancient and modern. With Remarks, critical and explanatory.* Vol. I, with 72 plates, about 369 pages. 8vo. 11 4s. Vernor, &c. 1807.

BIOGRAPHY has always been conſidered the moſt agreeable and the moſt unexceptionably uſeful of all the ſtudies which have engaged the attention of man. It unfolds the operations of mind, and diſplays thoſe analogies which at once unite and characterize the ſpecies. It is not alone ſufficient, however, that we ſhould be familiar with the hiſtorical events in the lives of illuſtrious men; we wiſh alſo to have an idea of their external appearance, their phyſiognomy, the general traits of their countenance, the caſt of their eyes, and the ſignificant outline of their lips. From theſe we draw concluſions wholly independent of the public repreſentations of the characters before us; here our ſympathies are arouſed; all our reminiſcences and aſſociated emotions called forth into immediate action, the predominant feature in the character eagerly contemplated, and our deciſions are rapid and juſt in proportion to the extent of our obſervation, the vivacity of the aſſociating faculty, and the acuteneſs of our ſenſibility. It is therefore evident, that the depth of our knowledge and the ſoundneſs of our judgment of human nature depend not a little, on the extent and the variety of our obſervation of the men and manners of different countries. As this can only be attained by a few, books of biography, illuſtrated with tolerably accurate portraits, are the only ſubſtitutes for perſonal obſervation. Their intereſt and utility are univerſally acknowledged; and, perhaps, all their advantages have never been more happily blended than in the volume before us, which contains forty-ſeven biographical memoirs, with outline portraits, neatly executed, viz. of Alexander the Great, Alcibiades, d'Alembert, Archimedes, Chevalier Bayard, Barbaroſſa, Beaumarchais, Sir C. Borromeo, M. J. Brutus, Charles XII of Sweden, Earl of Chatham, Catherine II, Chriſtina of Sweden,

Clement XIV, Dante, Demoſthenes, Democritus, Mademoiſelle Dumeſnil, Eraſmus, Francis I, Franklin, Frederick the Great, Guſtavus Adolphus, Guſtavus III, Gluck, Haller, Henry IV of France, Inigo Jones, Julian the Apoſtate, Leo X, St. Leo, Machiavelli, Mahomet II, Madam Maintenon, Mazaniello, Newton, Petrarch, Peter the Great, Raynel, J. J. Rouſſeau, De Ruyter, Rubens, Madam Sevigné, Titian, Themiſtocles, Van Swieten, and Cardinal Ximenes. As the fate of Sweden now intereſts every true friend to liberty and independence, we ſhall extract the ſketch of the Life of the ill-fated Guſtavus III, the father of the preſent worthy ſovereign of that kingdom.

" Guſtavus III, King of Sweden, the ſon of Adolphus Frederick and Louiſa Ulrica, ſiſter of Frederick, King of Pruſſia, was born the 24th of January, 1746. He was educated under Count Teſſin, whoſe letters to his pupil have been much extolled. Thus qualified, and thus inſtructed, Guſtavus began his illuſtrious career with great advantages. In 1771 he ſucceeded his father, and on his acceſſion to the throne, reſolved to liberate himſelf from the yoke to which his predeceſſors had ſubmitted, and which had been alternately impoſed on them by the Court of Ruſſia, and the Senate of Stockholm. He confided his project to the Count de Vergennes, then miniſter of France; directed Counts Schiffer and Salza to obtain the conſent of the military; aſſembled his guards, and took poſſeſſion of all the poſts; ſummoned the Diet, whom he reproached for their uſurpation and tyranny, and read to them his plan of a conſtitution, to which they were compelled to ſubmit. He then haſtened to apprize the Empreſs of the revolution he had effected in his ſtates, which, at the time, ſhe appeared to approve. Guſtavus having thus, without bloodſhed, produced a change ſo conſonant with his deſires, promoted the officers who had ſeconded him, and diſtributed medals among the citizens. In 1783 he made a tour into France and Italy; but ſcarcely was he returned to his dominions when he diſcovered that ſome Ruſſian emiſſaries were preparing an inſurrection in Finland. He haſtened to put himſelf in a poſture of defence, and, obtaining ſubſidies from Ruſſia and Turkey, ſtormed the fortreſs of Frederickſham, where he captured and deſtroyed a number of veſſels. He then made an attack on Revel; but, notwithſtanding the aſſiſtance which he received from the talents and bravery of ſome Britiſh officers, who were then in his ſervice, and the heroic valour he himſelf diſplayed, his fleet was defeated the 17th July, 1788. Diſcouraged by other unfortunate battles, and menaced on every ſide, he ſucceeded at length in raiſing the ſiege of Gottenburg; and the treaty of Varila delivered him from a war, the conſequences of which could not but be fatal to him.

" At this period he conſented to command the combined armies, aſſembled for the purpoſe of reducing France, which gave riſe to conſiderable diſcontent among his people. The Swedes beheld in this project a probable waſte of blood and treaſure, in a cauſe in which they were not intereſted. They conſidered the king as acting un-

der the influence of an inſidious court, and beheld, with abhorrence, his ſtandard raiſed in defence of deſpotiſm, and to cruſh the riſing liberties of a foreign ſtate. But long previous to that period, much diſaffection prevailed in Sweden. In the diet of 1778, the king attempted to re-eſtabliſh the ancient claſſes among the nobles; ſuch as the high nobility, the equeſtrian order, and the gentry, conceiving that, by ſecuring the majority of votes, he would be enabled to carry all his meaſures. In this deſign, however, he met, from all ranks of perſons, the moſt decided oppoſition; and provoked a motion, by M. Humelkein, to aſcertain and limit the royal prerogative, which terminated the diet. That of 1786 was equally inimical to the views of Guſtavus. His propoſitions were in general rejected, and to obtain one ſalutary point, the eſtabliſhment of granaries, he was compelled to relinquiſh a prerogative which had been for many years attached to the crown, that of deciding on any queſtion when the orders of the ſenate ſhould be divided. This diet alſo broke up with unequivocal marks of diſſention between the members and the king. The refractory conduct of thoſe who ſwayed the higheſt offices in the kingdom rendered the king averſe to the aſſembling the ſtates. But the revolt of the army at Frederickſtadt, and the want of ſupplies, made it neceſſary, in the year 1789, to convoke the diet. In this the malecontents ſeemed to increaſe; but ſome popular laws being paſſed, the inferior orders of the citizens ſupported the king againſt the nobles, many of whom he impriſoned; and though, on carrying his ſupplies, he conſented to their releaſe, his apparently arbitrary or rather deciſive conduct was extremely obnoxious to the majority of the people.

"Convinced now of his unpopularity, and apprehenſive of ſome exploſion, the king had the policy, in the year 1792, to order the ſtates to meet at Geffle, a ſolitary ſituation on the gulph of Bothnia, inſtead of the capital. This prevented the diſſatisfaction whch his conduct had excited from burſting into a flame, but the ſword of faction impended over his head. The populace, as well as the nobles, reprobated the war againſt France. The country had not only ſuffered in its population, but its finances were deranged by war: private animoſities co-operating with public grievances, matured a formidable conſpiracy, framed by the nobles, whoſe dangerous privileges he had reſtrained; and three of them propoſed to draw lots for the barbarous office of aſſaſſinating him. The chance fell on Ankarſtroem, who, while the king was attending a ball in the evening of the 15th April, 1792, diſcharged the contents of a piſtol in his ſide, of which wound he died on the 29th of the ſame month. It is ſtated that the king was apprized of his danger by an anonymous letter; but, conſcious of the general rectitude of his own conduct, and flattering himſelf, on his return to Stockholm, that his addreſs and affability would diſſipate the chagrin he had occaſioned at the diet at Geffle, he went to the maſquerade, and mingling, without apprehenſion, among the crowd, received the fatal wound. Some days before his deceaſe he ſuffered the greateſt torture, but bore it with uncommon

firmneſs. He recommended his ſon, a youth of 14, not to undertake any diſtant expeditions; and appointed his brother, the Duke of Sundermania, regent of the kingdom. When he felt the laſt pangs of death approach, he deſired to be moved towards a window, beſtowed an affectionate look on his people, received the ſacrament, and expired.

"Thus fell, by the murderous hand of Treaſon, Guſtavus III, a virtuous and noble prince, of high ambition, but of conſiderable talents and valour. He poſſeſſed a pleaſing addreſs, an agreeable perſon, an even temper, and a mind fraught with the chivalry of former times. He protected juſtice, animated commerce, and patronized the arts. He ſpoke ſeveral languages, and even wrote them with elegance. In his hours of leiſure he cultivated literature. His letters, his ſpeeches, and ſome theatrical pieces, have been collected and publiſhed."

This volume, beſides the biographical memoirs, contains twenty-three elegant outlined deſigns, in painting and ſculpture, by Caravaggio, David, Guerin, Gauffier, Jouvenet, Monſiau, Pouſſin, Raphael, Regnault, Rubens, P. Veroneſe, Clodion, Cartelier, Gois, Julian, and Vandyck. To painters, and all perſons who wiſh to know what are the general character and ſubjects of the works of the great maſters, this Hiſtoric Gallery will be equally acceptable and intereſting. It embraces all the *chef-d'œuvres* of ancient and modern art; collects into a narrow compaſs accurate views of all the illuſtrious lives and actions in the annals of the world; preſents us with an epitome of man; and furniſhes the mind with ſuch diverſe and congenial images, as cannot fail to inſpire taſte, excite reflection, and induce habits of amenity the moſt advantageous to ſocial exiſtence. The biographical memoirs are drawn up with great neatneſs and perſpicuity, always keeping in view the man, and happily preſerving that neceſſary diſtinction between matters of political hiſtory and perſonal biography.

This work is alſo publiſhed in monthly Numbers, containing twelve plates, ſix portraits, and ſix paintings, in 8vo and 4to, at 4s and 7s each Number, and is at once the cheapeſt and moſt entertaining work of the kind that has hitherto appeared.

Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the moſt intereſting Objects of Curioſity in Great Britain, accompanied with letter-preſs Deſcriptions. Vol. II. 12mo, with 50 plates. 15s. Clarke.

IN our laſt we reviewed the firſt volume of this elegant and intereſting little work. It ſhould ſeem as if public approbation had had its effect on the artiſts, Meſſrs. Storer and Greig, in ſtimulating them to render their labours ſtill more pleaſing, by ſelecting curious and novel ſubjects, and by executing the engraving in a ſuperior ſtyle. Among theſe muſt be ranked the "ancient ſculptures in Higham Ferrers Church, Northamptonſhire." But the moſt original, and we believe unique, deſign in this work, is a "baſſo relievo on a Roman

brick at Cambridge." "Mr. Brayley," obſerves the authors, "whoſe talent for reſearches of this nature is too well known to need any eulogium from us, has obligingly communicated the ſubjoined remarks upon this curious antique:

"The *Roman city* or *ſtation*, at Cambridge, ſtood on the north-weſt ſide of the river Cam, and occupied about thirty acres of ground of an irregular figure. The ramparts are yet diſcoverable in ſeveral places, but the ſurrounding ditches are almoſt obliterated, excepting at the northern extremity, where they ſkirt the baſtions made in Cromwell's time. That part of the Roman agger, which is included in the garden of Magdalen College, is in very excellent preſervation, and has been converted into a fine terrace for the exercise of the fellows. The county gaol, which ſtands upon the ſite of the Norman caſtle, the two churches of St. Giles and St. Peter, and moſt of the buildings that form the north-weſt corner of the preſent town, are included within the ſpace occupied by the ancient works. Numerous Roman coins, rings, pateræ, urns, &c. have been dug up here; and, according to the tradition which accompanies the ſubject of this article, the *Roman brick*, that alſo muſt have been met with within this ſtation; for it is ſtated to have been found among the ruins of a temple dedicated to Diana, on the foundations of which the preſent church of St. Peter is ſuppoſed to have been erected. The brick itſelf, which is ſix inches long and four wide, is at this time incorporated in the wall of a dwelling-houſe oppoſite to the north ſide of the church, and it occupies a central poſition over the parlour window. The figures are raiſed between a quarter and half an inch, and have been ſurrounded by a projecting border, now moſtly chipped or broken off, as may be ſeen by the engraving. The two men who form the middle figures of the group, and who are bound together with thongs, are evidently *Britiſh captives*, wearing the Scotch bonnet on their heads, the Scotch plaid on their bodies, and the Scotch philibeg for breeches. Thoſe (two) who have them in cuſtody are as evidently *Roman ſoldiers*, acting in a military capacity, and leading the unfortunate captives either to execution or to priſon. This is ſtrikingly marked by the two foremoſt figures, the attitude of the Roman being expreſſive of the exertion of a ſtrong degree of muſcular force: whilſt that of the priſoner, whom he is dragging along, exhibits a tardy and reluctant gait, mingled with an attempt to excite pity or commiſeration, the *palms* of his hands being *both expanded*.

"In Horſley's '*Britannia Romana*,' Scotland, No. III, is an engraving of a ſtone, repreſenting three captives, all with their hands bound behind them, two with the Scotch dirk, and the third with the very bonnet which is ſo decidedly exhibited on the heads of the captives in the *baſſo relievo*. Yet this ſculpture is ſo very faint, and ſo very uncircumſtantial, that though it has hitherto been conſidered as a valuable illuſtration of *Britiſh weapons* and *Britiſh dreſſes*, from the hands of the Romans, it muſt now be regarded as infinitely inferior to the repreſentation before us. Beſides its extreme rudeneſs, it has not the leaſt intimation of the *plaided drapery* of the Britons,

which is so particularly observable in the Roman brick, and which is so particularly noticed by Dion Cassius, when he speaks of *Boadicea's* dress on the memorable day when she harangued the confederate tribes. 'She wore,' he says, 'παμποικιλον, a robe *marked with various colours.*' It can hardly be affirmed, however, that the *plaided* drapery formed a distinctive feature of the British dress, as *stained garments* are mentioned by different writers as being in use among the Gauls and other barbarous nations."

The views of Tewkesbury Abbey and Cloisters, Gloucestershire; of Tavistock Abbey and Ordulph's tomb and sarcophagus, Devonshire; and of the interior of the Chapel, Linculden College, Dumfrieshire, must excite the emotions of sublimity and beauty even in the commonest observer. The engraving also does credit to the progressive improvement in the fine arts, and merits that public approbation it has received.

New Geographical Exercises: by L. Vincent. *Being a Set of Outline Maps, designed for the Instruction and Amusement of young Students in Geography; comprizing the Eastern and Western Hemispheres, Europe, Asia, Africa, North and South America, East and West Indies, England, Scotland, and Ireland, on which are exhibited the principal Rivers, Lakes, Islands, Capes, &c. &c., and all the new Discoveries to the present Period. With Tables of Latitude and Longitude of the most important Places throughout the World. Taken from the latest astronomical Observations: separately and alphabetically arranged for the four different Quarters of the Globe; and the most useful technical Terms used in Geography are explained and illustrated by neat Engravings, given in the first Map.* 4to. 4s 6d. Wigzell and Co., Mapsellers, London. 1808.

MR. Vincent's plan is good, and very well calculated to convey a correct knowledge of the relative situation of countries to young minds. His exercises comprize eleven maps, in which he, with a laudable propriety worthy of imitation, particularizes especially those quarters of the world subject to Britain most minutely. The maps are neatly engraven, and the outlines in general accurate. We observed that the island of Sardinia is rather large, and misplaced. It will be found, however, very useful for schools.

EDUCATION.

Instructeur François; in French and English, designed for Schools of both Sexes, and private Learners; intended to simplify, by a progressive Series of easy and familiar Lessons, the Pronunciation, Spelling, Reading, and Construction of the French Language. By Wm. Keegan, Master of Manor House Academy, Kennington Lane, &c. 12mo. Pp. 155. 2s 6d bound. Boosey. 1808.

MR. Keegan appears, by his judicious obſervations in the Preface to this *Inſtructor*, to entertain good notions of the difficulties attending the acquiſition of the French language, eſpecially the pronunciation of it, and of the beſt means of removing, or, at leaſt, of ſmoothing, them. It will therefore be eaſily believed that he has produced a book very well calculated for the promotion of that eſſential object.

Commercial Arithmetic, or the Britiſh Youth's Companion; written with the Deſign of facilitating the Progreſs of thoſe who are intended for Trade and Commerce. By W. Butterman, Author of the Arithmetical, Commercial, and Mathematical Exerciſes, Dialogues, &c. &c. 12mo. Pp. 267. Sheffield printed. Law, London.

THIS is one of the moſt ſcientific, and moſt extenſively uſeful books, on the important ſubject of Commercial Arithmetic, that has yet attracted our notice. It is a work in the compoſition of which very great labour was requiſite, in order to reduce it to that ſtate of accuracy which, as far as our examination has extended, it diſplays, in a degree ſeldom equalled, and never exceeded. The *miſcellaneous examples* are very well deſigned for exerciſing the faculties of the mind; and they are evidently ſelected with great judgment. No pains, indeed, have been ſpared by the intelligent and able author to ſimplify the principles of arithmetic, ſo as to render the ſtudy more eaſy, and more agreeable, to the youthful mind; and we have not a doubt that the ſucceſs of this publication has, in all reſpects, anſwered, as it deſerves to do, his moſt ſanguine expectations.

A Short Grammar of the Engliſh Language, ſimplified to the Capacities of Children; with Remarks and appropriate Queſtions: alſo an Appendix, &c. By John Hornſey, Author of "An Introduction to Arithmetic," &c. &c. *A new Edition, corrected, and greatly improved both in its Matter and Arrangement.* 12mo, pp. 144. 2s bound. York printed. Longman and Co. London. 1808.

OUR readers will find our opinion of the merits of this Grammar in our review for February 1806; and we are happy to obſerve that the rapid circulation of the book (for this is the fifth edition) ſufficiently proves the concurrence of the public with the ſentiments which we then expreſſed. The eſtimable author has reviſed it with care and attention, and has, conſequently, rendered it ſtill more deſerving that patronage which all his productions ſo eminently deſerve.

A New Syſtem of Engliſh Grammar, or Engliſh ſo illuſtrated as to facilitate the Acquiſition of other Languages, whether Ancient or Modern; with an Appendix, containing a complete Syſtem of Parſing. By R. S. Phullern, A.M., Maſter of Crypt Grammar School, Gloceſter. *The ſecond Edition, with Additions.* 12mo, pp. 184. 3s 6d bound. Gloceſter printed: Walker, 192, Strand, London. 1808.

ON the uſe of Grammar for facilitating the acquiſition of other languages, Mr. Phullern has judiciouſly adopted the hint ſupplied by Biſhop Lowth. He has completely ſucceeded in an attempt of no ſmall difficulty, and has produced a ſcientific work which does him honour as a man of learning, judgment, and talents.

"Emboldened by the opinions, encouraged by the judgment, of ſome of the firſt literary characters in the kingdom, the author feels more confidence in venturing his Second Edition; impreſſed with the livelieſt gratitude, that men, whoſe rank is ſuperior to influence, and whoſe judgment above the power of prejudice, have condeſcended to make a favourable deciſion upon his attempt.

"Hoc juvat et melli eſt.

"Thus encouraged, he has laboured to render this edition ſtill more worthy of public notice; in particular, by exhibiting a table of thoſe vulgariſms and ſoleciſms which too often fall from the lips even of the polite, and have inadvertently found their way into the writings of ſome of our beſt authors: another teſtimony of the propriety of acquiring the ſcience of grammar in the native language, and making it ſubſervient to the attainment of others."

To correct the *vulgarity* of the *polite* world is, indeed, a moſt uſeful work; and highly gratified are we in finding ſo able a champion entering the liſts, in defence of the pure Engliſh language, againſt the corruptions of folly and the ignorance of faſhion.

Dictionary of the Synonymous Words and Technical Terms in the Engliſh Language. By James Leſlie. Pp. 196, 8vo. 6s. Cheyne, Edinburgh; Vernor and Co. London.

"A GREAT book is a great evil," repeats the author after Addiſon; and, were we not convinced that pedantry is one of the vices of the age, which has acquired more knowledge of *words* than of *things*, we ſhould recommend this little Synonymous Dictionary, as very convenient for technical terms. Thus, if any boarding-ſchool miſs wiſhed at once to diſplay her learning, and extort an ignorant permiſſion from her mamma to go to the Opera, Mr. Leſlie's Dictionary will teach her to aſk to go to the "ridotto!" Again; ſhould ſome of our modeſt dames of judicial notoriety be at a loſs how to characterize the unfortunate huſband, if he is patient and long-ſuffering he may be denominated "*cornigerous;*" if occaſionally watchful, "*cornigenous;*" and if wearing very broad antlers, "platycerotes!" Nevertheleſs, Mr. Leſlie's work, although containing many words certainly not Engliſh, exhibits conſiderable induſtry and care, and is curious and valuable, as combining in a very ſmall compaſs many ancient words, which ſhould not be forgotten.

CHEMISTRY AND MEDICINE.

Chemical Philoſophy; or the eſtabliſhed Baſes [Baſis] *of Modern Chemiſtry. Intended to ſerve as an elementary Work for the Study of that Science.* By A. F. Fourcroy. *Third Edition, enlarged. Tranſlated from the French by* W. Deſmond, Eſq. Pp. 304, 8vo. 7s. Symonds. 1807.

THE ſounding title of "Chemical Philoſophy," or the "Philoſophy of Chemiſtry," could not fail to operate on weak minds; and accordingly we find Mr. Davy inſulted in dedicating this work to him, as the *diſciple* of the "moſt celebrated chemiſt known!" Not content, however, with depreciating one of our moſt diſtinguiſhed Engliſh chemiſts, who are avowedly ſuperior to thoſe of France, the tranſlator muſt alſo abuſe the Engliſh language. Squire Deſmond, perhaps ſome beardleſs boy who has juſt learned a few words *de la langue univerſelle*, on his own learned authority, chooſes to write *vegetál* inſtead of vegetable, as an Engliſh word, and recommends its general adoption. This puny conceit would be beneath contempt, were it not neceſſary to caution other tranſlators againſt ſuch wanton abuſe of our language. But to ſpeak more immediately of the intrinſic merit of this work. The very firſt poſition or axiom, on which all the author's philoſophy is built, is groſsly erroneous. "The eſpecial object," ſays Fourcroy, "of chemical philoſophy, is, firſt to apply the general theory of chemiſtry to the phenomena of nature; and, ſecond, to ſhew the connections exiſting between theſe phenomena and their reciprocal influence upon each other." The abſurdity of placing art before nature, and of applying theories before the natural principles are diſcovered, muſt be ſufficiently evident. Any recognition of the "connection exiſting between the phenomena of nature and their reciprocal influence" muſt conſtitute a theory; but, previous to the attainment of this knowledge, much chemical ſcience, or, if more flattering, chemical philoſophy, muſt be applied firſt to diſcover the phenomena, and next their connections and reciprocal influence. What opinion can we form of an author's accuracy, who thus commences with defective and falſe definitions of his ſubject? Chemiſtry is defined to be the "obſervation of what is the internal and reciprocal action of natural bodies;" and no notice is taken of their conſtituent parts. Yet Squire Deſmond calls this "the beſt *elementary* work of the ableſt chemiſt exiſting!" An extended examination of it, however, is now unneceſſary, as it is ſuperſeded by many Engliſh works, and ſtill farther by Engliſh diſcoveries.

Mr. Davy's diſcovery of the baſe of the alkalis renders Fourcroy's arrangement of them ſtill more contemptible. Neither is it neceſſary that we ſhould notice all the tautology of this *orateur de ſcience* reſpecting *mechanical*, *immediate*, *proximate*, *mediate*, *complex*, or *falſe analyſis*. Verboſity, indeed, was to be expected; but a judicious

tranſlator would have, at leaſt, abridged the Frenchman's *verbiage;* ſuch as at pp. 2, 30, 33, &c. Of the tranſlation, however, we cannot ſpeak very favourably: it abounds in the moſt barbarous terms, which are neither French nor Engliſh. Thus we have *burned* for deflagrated, as "binary *burned* bodies;" "indecompoſed (for indecompoſable) bodies," p. 51; "acids, which are alſo *burned* bodies!" p. 61; "precipitated" for abſorbed, p. 81; the new verb to "*unburn*" inſtead of regenerate, as in metallic oxydes; "deſoxyde" for diſoxydate, p. 85; "refringent" for refractive; "refringes" for refracts, p. 94; "indecompound" for uncompounded; "carbure" for carburet; "to *unburn* certain *burned* combuſtibles"!! p. 109; "ſulfuric" for ſulphuric; "the *leaves* of vegetables *ſtruck* with the rays of the ſun," p. 119; "honigſtic" for mellitic; "*oxidule azot gas*" and "*aſphixiating*," p. 135, are terms hitherto unknown in any European language: "abumen" for albumen; "ſlaking the *plaſter*," meaning gypſum; "*ſulfat* of *alumin* and of *pot-aſh*, alum," p. 191: does the tranſlator mean this to be *one* ſubſtance by this expreſſion?; "oxyded" for oxydized, p. 223; "*diſoxyded*," p. 225, is correct in that place. In p. 230 the word "oxyde" is omitted in the ſixth line from the bottom. "Galene" for galena; ſect. 47, p. 236, contains a dangerous error: we have always "gelee" for gelly; "fecule" for fecula; "*panary* fermentation"; and, "it is this nutritious matter *by excellence!*" p. 251. This is a tranſlation *par excellence!* The tranſlator every where writes *ſope* for ſoap, &c. &c. Theſe are only a few of the errors we would recommend him to add to his liſt of "*Mendæ graviores emendandæ*," which he modeſtly concludes, with puerile pedantry, "*levioribus* SI *quæ ſint, ignoſce.*" Should Squire Deſmond think proper again to add ſome "helpleſs ornament to our tongue," we hope that he will not begin by rubbing off our old Engliſh terminations on a *French* grindſtone.

A Series of Experiments on Chemical Elective Attractions, particularly on double Elective Attractions. No. I. Pp. 32, 8vo. Cradock and Joy. 1807.

THESE experiments are evidently the labours of an ingenious and inquiring mind, animated by a noble love of ſcience, yet too diffident of its own powers to come forward boldly before the public. The operation of elective attractions is an intereſting ſubject, which may perhaps lead to very unexpected diſcoveries in the preparation of various ſubſtances neceſſary to the convenience of civil life. Our author's experiments, however, have all been very ſimple, and required only a few "wine glaſſes, common tumblers, and plenty of ſkewers to ſtir frequently the mixtures, with a trough of water, and towels to wipe the veſſels." Theſe implements, indeed, are quite ſufficient for the performance of numerous and curious experiments on the acids and neutral ſalts. Our author, after relating ſome miſcellaneous eſſays chiefly relating to the colours exhibited by the mix-

ture of neutral ſalts, proceeds to relate a ſeries of experiments (though without any regard to ſyſtem) on iron, zinc, mercury, ſilver, tin, lead, cobalt, copper, and biſmuth, with the different oxydes and neutral ſalts of theſe metals. A few experiments with the pruſſiates are alſo added; in all of which, the external appearances of the combinations, particularly in what relates to colour, are carefully noted. Perhaps ſome ſuch experiments may tend to increaſe the very limited number of our dye-ſtuffs, and we truſt the author will purſue his reſearches, and only recommend him, in future, never to quit any experiment, after performing it once or twice, without fully ſatisfying his own mind of the impoſſibility of there being any error or fact unobſerved.

A Letter on Vaccination, or the Propriety of inoculating Infants for Cow-pox conſidered: addreſſed to thoſe whoſe Example may influence the inferior Orders. By T. W. Wadley, Surgeon. Pp. 37, 8vo. 1s 6d. Baily, Calne; Murray, London. 1808.

IT is the duty of country practitioners to publiſh their ſentiments freely on this ſubject, and to declare the truth, whether they have or have not found vaccination an eaſy, ſafe, and effectual preſervative from variolous contagion. This duty Mr. Wadley has performed with great ſpirit and conſiderable addreſs. He remarks, we fear too truly, that "there are now no enemies to the practice of vaccination, but the *timid*, the *ignorant*, or the *intereſted*." The latter are by far the moſt numerous. Indeed, conſidering that apothecaries receive more than *ten* ſhillings for drugs in variolous inoculation for *one* in vaccine, it is difficult to ſuppoſe them not to be "intereſted" enemies of vaccination. Their duty to their families they naturally conſider much greater than their duty to the public; and under ſuch circumſtances, it is only extraordinary that they have hitherto been able to find ſo few and ſo futile objections againſt vaccination, which is ſo injurious to their trade. Mr. Wadley, his brother, and his coadjutor, Mr. Goddard, aſſert that they have inoculated ſeveral thouſands: "not *one* of the many who were afterwards inoculated for the ſmall-pox, ever received the infection." Some of thoſe vaccinated have two years after ſlept with perſons ſick of the ſmall-pox, without injury. Others had inflamed arms from the inſertion of ſmall-pox matter, after vaccine inoculation, but it was merely local, and ſoon diſappeared without having any effect on the ſyſtem. The ſame thing would have taken place had the parties gone through the ſmall-pox before.

Some very judicious remarks are made reſpecting the neceſſity of the patients ſhowing the part to the ſurgeon, in order that he may determine whether the veſication has properly taken place. This is a very uſeful caution, and will tend conſiderably to deprive the opponents of the practice of many of their preſent pretences. A curious caſe is alſo related of a woman in the laſt month of pregnancy being ſeized with the ſmall-pox, after which ſhe was vacci-

nated; and although ſhe was delivered of a dead infant, covered with variolous puſtules, ſhe herſelf recovered eaſily. Here the vaccine influence, the author thinks, evidently arreſted the natural progreſs of the variolous virus, which had been caught from the confluent ſmall-pox. There is one other important obſervation in this excellent letter, which we ſhall notice, namely, a caution to mothers to beware of medical men who practiſe variolous inoculation, or frequent the ſcenes of that peſtilential diſeaſe. "Does he attend as an accoucheur?" aſks the author. "Though the mother eſcape, the infant about to be born may ſuffer from contagion conveyed by abſorption; even mothers have died from this very cauſe, as the puerperal ſtate is more obnoxious to the reigning epidemic." We wiſh particularly to impreſs this juſt obſervation on the attention of our readers, as it is a fact, which we have repeatedly ſeen verified, that many perſons who never had the ſmall-pox or been vaccinated, on their arrival in London, and living in houſes where the ſmall-pox have prevailed even 10 or 12 years before, have been ſeized with them, and very frequently died!

MISCELLANEOUS.

The Dramatic Mirror; containing the Hiſtory of the Stage, from the earlieſt Period to the preſent Time; including a Biographical and Critical Account of all the Dramatic Writers from 1660, *and alſo of the moſt diſtinguiſhed Performers from the Days of Shakſpear to* 1807; *and a Hiſtory of the Country Theatres in England, Ireland, and Scotland. Embelliſhed with ſeventeen elegant Engravings.* By Thomas Gilliland. 2 vols. 12mo. 11 1s. Chappel.

ALTHOUGH, perhaps, a little cloſer inveſtigation, and greater length of time allowed for the reſearch, might have rendered this work more complete in ſome articles, and more correct in others, it is, in its preſent form, an entertaining account of the drama, the theatre, and whatever is connected with thoſe great ſources of national amuſement; and will be very generally acceptable to thoſe numerous readers who are devoted to an important branch of elegant literature.

Mr. Gilliland has made an extenſive ſurvey of the ſubjects put forth in the ample title page, as will be ſeen in the following abſtract of the contents of his volumes.

The Riſe and Progreſs of the Engliſh Drama from the Days of Cæſar to the Life of Shakſpear.

A Biographical Account of the principal Players of Shakſpear's Time, together with a Hiſtory of the various Companies, and the Nature and Conſtitution of the early Engliſh Theatres.

The Hiſtory of the Stage, continued from Charles the Firſt to 1741.

The Subject continued from Garrick's first Appearance at Goodman's Fields Theatre, to the present Season, 1807; including an accurate Account of Covent Garden, Drury Lane, and the two Theatres in the Haymarket, with respect to Size, Number of Boxes, and Auditors, which each Part of the Theatres will contain, &c. &c.

An Account of the principal Country Theatres in England, Ireland, and Scotland.

A Biographical and Critical Account, in Alphabetical Order, of all the English Dramatick Writers, from the Restoration of Charles the Second, 1660, to the present Year, 1807.

A Biographical and Critical Account of the principal Performers at present belonging to the London Theatres; including a Selection of those Players who distinguished themselves in the last Century; together with an Account of the Life and Talents of Signora Catalani, the principal Actress and Singer at the King's Theatre, Haymarket: with a striking Likeness and excellent Engraving of that celebrated Performer.

It would be difficult to make partial extracts from a work which admits of so much general information. As some specimen, however, is usually expected in a performance like that under our present consideration, we shall select a few anecdotes from the life of MACKLIN, which are not to be found in several of the accounts hitherto published of that excellent actor and singular man.

"In his conversation with the manager (Garrick) about the great run of Romeo and Juliet, he told him, that as the Town had not properly settled which was the best Romeo, Barry or he, he meant, ultimately, to decide that question." Garrick, who was always alive to fame, instantly cocked up his ear and exclaimed, "Ah! my dear Mac, *but* how will you bring this about?" "I'll tell you, Sir; I mean to shew your different merits in the Garden scene: Barry comes into it, Sir, as great as a lord, swaggering about his love and talking so loud, that by G—, Sir, if we don't suppose the servants of the Capulet family almost dead with sleep, they must have come out, and tossed the fellow in a blanket. Well, Sir, after having fixed my auditors attention to *this* part, then I shall ask—But does Garrick act thus? Why, Sir, sensible that the family are at enmity with him, and his house, *he* comes creeping in upon his toes, whispering his love, and looking about him just like a thief in the night."

"Though *Miss* Macklin, his daughter, was not handsome, she was genteel in her person, and, being highly accomplished, was fashionable in her manners and deportment. She was, beside, a very rising actress, and gave specimens of her singing and dancing in occasional entertainments, which made her a great favorite with the town. Some days previous to her benefit, whilst Macklin was sitting at breakfast, a loud knocking at his door announced the name of a Baronet, at that time as well know on the turf as he has since been in the character of a noble Lord and great legal practitioner. After the ceremonies of introduction were over, Macklin hoped 'he would do him the honor of breakfasting with him;' which the other frankly

accepted, and the converſation became general. The ſtage of courſe formed *one* of the topics, when the Baronet took this opportunity to praiſe Miſs Macklin in the higheſt ſtrain of panegyric. This Macklin thought a good omen for his daughter's benefit night, and bowed moſt graciouſly to all his encomiums. At firſt, after a ſhort pauſe, (ariſing as Macklin thought from his embarraſſment about the manner of aſking for tickets) the Baronet began the following curious converſation:—"After what I have ſaid of your daughter, Mr. Macklin, you may ſuppoſe I am not inſenſible of her merits. I mean to be *her friend*—not in the article of taking tickets for her *benefit*, and ſuch *trifling* acts of friendſhip which mean nothing more than the vanity of patronage—I mean to be her *friend* for LIFE."—"What do you allude to, Sir?" ſays Macklin, rouſed at this laſt expreſſion.—"Why," ſaid the other, "I mean as I ſay, to *make her my friend for life;* and as you are a man of the world, and 'tis fit *you* ſhould be conſidered in this buſineſs, I now make you an *offer* of 400*l* per year for your daughter, and 200*l* per year for yourſelf, to be ſecured on any of my eſtates during your natural lives."

"I was at that time," ſaid Macklin, "ſpreading ſome butter on my roll, and happened to have in my hand a large caſe knife, which graſping, and looking ſteadily at the Baronet, I deſired him inſtantly to quit my apartment; telling him, at the ſame time, I was as much ſurpriſed at his folly as his profligacy in thus attempting the honour of a child, through the medium of her parent. He affected not to mind me, and was proceeding with ſome coarſeneſs, when inſtantly I ſprung from my ſeat, and holding the knife near his throat, in a menacing manner, bade him make the beſt of his way down ſtairs, or I would inſtantly drive that inſtrument *into his heart*, as the due reward of ſuch baſe and infamous propoſals. Sir," continued the veteran, "I had no occaſion to repeat my menaces a ſecond time. By G—d, the fellow made but one jump from his chair to the door, and ſcampered down ſtairs as if the devil was in him: he ran acroſs the garden in the ſame manner, thinking I was ſtill at his heels; and ſo I never ſpoke to the raſcal afterwards."

Upon the whole, we may conſider this compilation and collection as an acceptable *vade-mecum* to the Britiſh Theatre. The author, however, on re-conſideration, will be able to diſcover not a few omiſſions in his liſt of dramatic authors, many of whom deſerve more than ordinary notice. And we cannot but obſerve various names, even of thoſe who have been noticed, demanding more extended memoirs and more honourable mention. Dr. HAWKESWORTH, EDWARD MOORE, author of the exquiſite fables for the female ſex, and the elder COLMAN, for inſtance, have claims to a far higher conſideration, and the moſt ample materials for their memoirs might have been found without difficulty. We rejoice to diſpenſe liberal encomiums on diſtinguiſhed* *living* authors, many of whom Mr. Gilliland has

* There are ſome of theſe alſo too briefly noticed. Our truly ingenious and amiable laureat, Mr. Pye, and Anacreon Moore, for example, have only a few pages aſſigned to each of them.

very juſtly praiſed; but we cannot without regret allow our old favourites who have largely contributed to the intereſts and dignity of the drama to be paſſed over ſlightly. We truſt, therefore, that Mr. Gilliland will not only in the given inſtances, but in various others which might be enumerated, ſupply theſe deficiencies in the next edition of his work. We ſhall then have no heſitation to pronounce the performance a very deſirable addition to the library of every elegant collector: at preſent it is to be looked on as a good outline of an excellent deſign, demanding and deſerving to be more carefully filled up.

The Pleaſures of Human Life, &c. By Hilaris Benevolus and Co. *Second Edition.* 12mo. Pp. 224. Longman and Co. 1807.

THIS pleaſing little volume, no doubt, owed its birth to Mr. Beresford's Miſeries of Human Life. Thus theſe rival candidates for fame have copied the example of thoſe admirable poets *Goldſmith* and *Crabbe*, one of whom took the *fair* ſide and the other the *dark* ſide of the ruſtic picture;—but, without entering into a ſtrict inveſtigation of the *truth* of their reſpective portraits, it may probably be ſaid, that *judgment* will decide in favour of the *latter*, while *feeling* will give the palm to the former. There is no occaſion, however, for any deciſion on the *comparative* merits of the *Miſeries* and the *Pleaſures* of Human Life; they are both worthy a place on the ſhelf of every *lounger*, who may amuſe himſelf with one or the other as the humour or the caprice of the moment may dictate or direct. The *puff oblique* on the *Athenæum* and *the Annual Review*, by the Doctor and his ſon, may be excuſed on the ſcore of *intereſt*, when it is conſidered that they both belong (as the *Edinburgh Review* lately did, and as the *Eclectic Review* ſtill does) to Meſſrs. Longman and Co., the proprietors of the book in which that puff is contained.

My Pocket Book; or Hints for "a Ryghte Merrie and Conceitede" Tour in Quarto, to be called "The Stranger in Ireland," in 1805. By a Knight Errant. *A new Edition; in which will be found an Introduction; a Deſcription of the Plates; Illuſtrative Anecdotes from my "Tour through Holland in* 1806;" *an Appendix, containing three MSS. found in St. Patrick's Abbey; and an Eſſay in Defence of Bad Spelling.* 12mo. Pp. 228. 5s 6d. Vernor and Co., London; Archer, Dublin. 1808.

THE firſt edition of this work, which contains no ſmall portion of pure wit and genuine humour, was reviewed in our number for April 1807; and we hail its rapid circulation as a good ſymptom of the returning good ſenſe and good taſte of the public. The preſent edition, beſides being enriched with five plates, neatly executed, and illuſtrative of ſcenes deſcribed in the Tour, is enlarged with many additional paſſages and notes, beſides a new introduction. We muſt, though reluctantly, confine our notice of this pleaſant volume to the old

preface and the new introduction, from each of which we ſhall extract a curious anecdote. In the former, the author, defining the object of parody, juſtly obſerves:

"It was always my opinion, and it is confirmed by the numberleſs fair hands and memories in which it is found, that Pope's *Eloiſa to Abelard* was indecent enough in all conſcience, and I did conceive, that, to make it more ſo would never have been attempted by the greateſt lover of works of ſupererogation. However, *nil intentatum:*

"No arts untry'd againſt *us wits* remain;
Nay, were they dead, they'd kill us o'er again!

"Here I was deceived. The Greek profeſſor of Cambridge (for want of any thing more congenial to do—piteous caſe!) ſet his 'erudite head' to work, parodied it, and ('believe me on my relation') increaſed its obſcenity in a tenfold proportion."

In a note to this paſſage the author adds:

"My work, as might naturally be expected, forms one of the diſtinguiſhed ornaments of the LONDON INSTITUTION*." (of which, by the bye, the ſaid Profeſſor is *Secretary*.) "In the copy they have the good fortune to poſſeſs, there is a note, written by a pen renowned for its caligraphy" (which every body knows to be the pen of the ſaid profeſſorial ſecretary) "which contains, with alluſion to the above anecdote, theſe words—'*This ſtatement is certainly falſe.*' He is well aware of the ſacred character of a *text*, and I have not preſumed to meddle with mine. To eſtabliſh its veracity, after a contradiction, breathing ſo much Spartan brevity, uncorrupted by attic politeneſs, would perhaps be difficult, therefore I reſerve the point for his friends, who are in particular apprized of his having once corrected an edition of the *Parody*, and who univerſally know, that though *his charity exceedeth not* with reſpect to the labours of his contemporaries, he, at all periods of convivial meetings, early in the evening, and at deepeſt midnight, has done theſe lines the honour of a repetition until they have exclaimed (aſide) ohe!

"It is alſo written, that, as a former edition appeared in 1780, and I have ſaid that the author was a *Greek Profeſſor*, it could not be his work, becauſe, forſooth, he was *then* only an *under-graduate:* 'I ſhall paſs over the clumſineſs of this logic;' but what would GILBERT WAKEFIELD, the *Porſonomaſtix*, have ſaid to it? σχωρ και βορβορος—*in Hecubam Diatribe*, p. 11. The laſt remark runs thus—'This, I know, that I have ſeveral times heard Mr. Porſon ſeriouſly diſown all ſhare whatever in the compoſition of that parody, and all knowledge of the author.' Now, in my turn, *this I know*, that I myſelf have heard Mr. Porſon declare, that he thought the writer of a work publiſhed anonymouſly, might, when driven into a corner, and unable to eſcape, diſown the fact in the moſt ſerious manner.

"* An *Inſtitution* founded by *the wiſe men of the Eaſt*, where they *buy* books, and read newſpapers."

And as to the assertion of the latter member of this period, wherein he disclaims 'all knowledge of the author,' that may be happily explained away by the Heaven-descended γνωθι σεαυτον, *know thyself*, which implies *wisdom*, and the Professor was never accused of any thing but *learning*.

"Say now that he is not the author, (and let the *faithful* believe it!) yet what is admitted is almost as honourable to his taste and morality. In 1780 he combined, with other Cambridge men, to multiply the copies of this parody, and has ever since preserved it in the *book and volume* of his brain, unmixed (it is hoped) with baser matter. As far as decency will permit, the reader shall judge. The note refers me to two Reviews, which I have consulted. In vol. 65, p. 152, of the *Monthly Review*, I find this short and just account of the work. 'A profligate Parody of Mr. Pope's Epistle from Eloisa to Abelard.' The *Critical Review*, vol. i, p. 471, wantons in the wantonness, and is not fit to be transcribed. These are amongst the verses quoted, which the critic says are 'least *objectible*.' Eloisa to Abelard:

"'Angelic I thought thee—some spirit etherial!
Nor dream'd that the transports I felt were venereal.
Let dull married dames boast of honour and riches,
I care not a fig for such phlegmatic ———;
I hate drowsy joys betwixt waking and sleeping—
No—let my dear Abelard take me in keeping.'

"*The words of Job are ended.*"

The Professor, it seems, has more reason to praise the *zeal* than the *judgment* of the officious friend whose silly remarks extorted this explanation. We now turn from the *Professor* to the *philosopher*, to whom, from his former wife, the last line of the quoted passage from the profligate parody might, naturally enough, have been addressed.

"A few years ago, Mr. Godwin waited on a certain bookseller, and would engage with him for a quarto. 'What is the subject?' was a natural question. To this the philosopher replied, 'what you chuse—my price is four hundred pounds, and it is indifferent to me whether it be the reign of Henry VII, or Chaucer's Life, or any thing else. At present I am quite fresh with respect to them all—know nothing of them—and can do one as well as the other.'"

It must be confessed, however, that Mr. Godwin acquired his knowledge rapidly; nor was it superficial, for his Life of Chaucer displayed deep research, profound reflection, and a complete knowledge of the subject.

The intelligent author of this interesting little volume wields the pen of humour so well, that we strenuously advise him to exercise it more frequently.

Zoological Anecdotes; or Authentic and Interesting Facts relative to the Lives, Manners, and Economy of the Brute Creation; exhibiting the most striking Instances of the Intelligence, Sagacity, Social Disposi-

tion, and extraordinary Capacities of various Animals, both in their natural and domeſticated State. 2 vols. 12mo. Pp. 484. Colburn, Conduit-ſtreet. 1808.

MR. Bingley's *Animal Biography*, which was noticed in this work on its firſt appearance, contained a variety of moſt curious and intereſting anecdotes reſpecting the *lives*, *cuſtoms*, and *habits* of different animals, intermixed with other entertaining and inſtructive matter. The book before us is on a more contracted ſcale, and limited to one object—the relation of remarkable inſtances of ſagacity in dumb animals, and of remarkable facts concerning them. Nearly one half of each volume is devoted to that extraordinary animal the dog, of whom circumſtances are related, which, though well authenticated, almoſt exceed credibility. But the editor of theſe volumes would have done well to omit the ſenſeleſs remark of Klopſtock, that by the exerciſe of fidelity and ſelf-denial the *ſoul* of the brute "is perhaps *ennobled* for ſome future higher deſtination." We may contemplate the inſtinctive ſagacity of the brute creation, and admire the wonderful fidelity of the canine ſpecies in particular, without drawing inferences not only unwarranted but contradicted by Scripture; and yet finding in them additional cauſe for gratitude to the God of nature.

Theſe Anecdotes, however, cannot fail to amuſe and to intereſt the reader, while they are calculated to produce a very good effect in checking that cruelty which is too frequently exerciſed to dumb animals, by intereſting the feelings in their favour.

The Anecdotes appear to be principally ſelected from foreign publications.

The Engliſh General Repoſitory; a choice Selection of eſteemed Engliſh Songs, adapted for the Voice, Violin, and German Flute. 12mo. Pp. 288. 3s 6d. Croſby and Co. 1807.

THIS Repoſitory contains no leſs than one hundred and three ſongs, among which are ſeveral of the moſt approved, ſet to muſic, extremely well printed, and on very good paper, for the moderate price of three ſhillings and ſix-pence!—It is ſeldom, we ſuſpect, that muſical amateurs meet with ſuch a bargain.

The Comic Works, in Proſe and Poetry, of G. M. Woodward, Author of Eccentric Excurſions in England, the Caricature Magazine, &c. 8vo. Pp. 140. 4s 6d. Tegg. 1808.

MRS. Woodward's Muſe has every characteriſtic not only of *good humour*, but of *good ſenſe*. Her effuſions are artleſs, ſimple, and chaſte. She ſeldom fails to pleaſe, and never offends. The proſe articles are lively and amuſing. The *Uſurer's Diary* and the *Man of Faſhion's Journal* are highly humorous.

The Hive of Ancient and Modern Literature: a Collection of Eſſays, Narratives, Allegories, and inſtructive Compoſitions. Selected by the late S. Hodgſon. *Third Edition, embelliſhed with a Number of Engravings on Wood,* by T. Bewick and L. Clennel, both of Newcaſtle. Pp. 347, 12mo. 4s 6d bound. Hodgſon, Newcaſtle; Cradock and Joy, London.

THIS is a very judicious ſelection of ſome of the moſt pleaſing moral eſſays, in the Engliſh claſſics in proſe and verſe, with a few original pieces. The wood cuts are numerous, and executed in a manner very ſuperior to works of the ſame kind. The volume diſcovers good taſte in ſelection, and good judgment in arrangement; not only to produce a moral effect, but to induce habits of ſober reflection.

The Origin of Naval Architecture: a Diſcourſe, accommodated to the General Faſt. By Philopharos. Pp. 52, 8vo. 1s 6d. Mathews and Leigh. 1808.

PHILOPHAROS may be a very good man; but "how oft does goodneſs wound itſelf?" He cannot, we fear, make the nation equally as good, at leaſt equally as pious as himſelf. His very title, "The Origin of Naval Architecture," reminds us of a "Choice Drop of *Honey* from the *Rock*," by the old Puritans. That age is paſt, though we do not ſay a better has arrived. Let us not be miſconceived however; there are many ſentiments in this tract that deſerve the moſt ſerious attention, that are ſtrictly juſt, and truly benevolent and patriotic. "As ſubjects," obſerves this writer, "of a conſtitution, and members of a community, *worth preſerving*, it is our indiſpenſable duty to ſtudy and to advance the PUBLIC GOOD, by every lawful and honourable mode. It is impoſſible, upon the moral conſtitution of things, that the public good or happineſs ſhould have any ſtable ſupport, but from PUBLIC VIRTUE and MORALS. Public virtue and morals can have neither baſis nor bulwark without RELIGION." Theſe are truths which will always be luminous wherever placed. In a note it is added, "PATRIOTISM, which once meant the nobleſt exertions of diſintereſted virtue, by which every attention to private advantage was ſacrificed to the public good, ſignifies now no more than an *oppoſition* to the meaſures of government, whether *right* or *wrong*; ſupported by ſuch pretences as are moſt likely to inflame the paſſions of the people, till the governors are ſo embarraſſed as to be *obliged* to admit *new patriots* to a ſhare of their power; when they directly throw off the *maſk*, and do themſelves the very things which they before declaimed againſt with ſuch noiſe and vehemence!" Were the ſentiments of this diſcourſe as well calculated to operate on the public as they are poſitively good in themſelves, the author would merit our warmeſt approbation and thanks. We perceive indeed a great affinity between them and thoſe of a writer who defends Methodiſtic piety, in anſwer to our review of Nightingale's Methodiſm, in a ſubſequent page.

Elements of Hiſtory and Chronology, ſhewing the Origin of States and the Revolutions of Empires, from the Creation of the World to the Cloſe of the Year 1804, *with complete Regal Tables, and illuſtrated with ſix Maps; intended principally for the Uſe of Youth.* By John Luffman. 2 vols. 8vo. About 700 pages. 18s. Law.

THE utility of a work like the preſent is too obvious not to induce ſome more able pen to furniſh the public with an intereſting epitome of univerſal hiſtory and chronology, drawn up with more accuracy and impartiality than Mr. Luffman is capable of. Theſe volumes, indeed, are evidently the curſory effuſions of an active but miſguided mind, which but too plainly proves its repugnance to every thing relative to order, and to all law, human and divine. We are ſorry to ſee ſo much talent ſo irrecoverably (we fear) loſt to its poſſeſſor and to ſociety. Hiſtory and chronology are no fields for eccentricity, yet even here we find the author's habits betray themſelves. As a literary compoſition it is, in general, beneath criticiſm. The maps, however, diſplay Mr. Luffman's real genius, and although not fine engravings, yet they contain, with tolerable accuracy, much miſcellaneous information not uſually found in ſuch works. Mr. Luffman is an ingenious map engraver, and to that he ſhould confine himſelf.

Ornithologia Curioſa; or the Wonders of the Feathered Creation, being a Collection of Anecdotes illuſtrative of the ſurpriſing Inſtinct, Sagacity, &c. &c. of Birds. Selected by Joſeph Taylor. *With a Frontiſpiece.* Pp. 216. 18mo. 2s 6d. Lackington and Co. 1807.

THIS little volume contains above a hundred of the moſt curious and authentic anecdotes of birds which have been recorded by ornithologiſts. The author has not only made a very judicious ſelection of the moſt entertaining and inſtructive accounts of the learning and ſagacity of various birds, but has alſo added the name of the naturaliſt or philoſopher who has obſerved or recorded the facts. The anecdotes are conveyed in a neat familiar ſtyle, well adapted to the capacity of youth, and calculated to improve their taſte, and enlighten their judgment.

REVIEWERS REVIEWED.

CRITICAL REVIEW.

A Letter to a Barriſter. By Robert Hawker, D. D.

NOTHING can be more juſt than the remark with which the Critical Reviewers begin their ſtrictures on this letter. Obliged as we often find ourſelves to differ, and that eſſentially, with theſe our brother critics, we ſeize, with avidity, an occaſion of heartily agreeing with them. They ſay moſt juſtly, and moſt pointedly, that "a

common way which people have of getting rid of an argument of which they feel the truth, and cannot repel the force, is to blink the queſtion." The merit of this obſervation, however, does not conſiſt merely in its being juſt and pointed; it is, as proceeding from the Critical Reviewers, one of the moſt honourable ſpecimens of candour which we have ever witneſſed. It evinces a noble diſintereſtedneſs, ſeldom diſplayed by literary men of any deſcription, and which raiſes the critical character to a high ſtation of reſpectability.

It ought to be remembered, in juſtice to theſe reviewers, that in their Number, for June, 1807, they furniſhed an elaborate article on Mr. Lancaſter's "Improvements in Education;" Mr. Bowles's Letter addreſſed to Mr. Whitbread, in Conſequence of the unqualified Approbation expreſſed by the latter in the Houſe of Commons of Mr. Lancaſter's Syſtem of Education; and Mrs. Trimmer's "Comparative View of the New Plan of Education promulgated by Mr. Joſeph Lancaſter, and of the Syſtem of Chriſtian Education founded by our pious Forefathers." In this article they paſſed, like Mr. Whitbread, an unqualified approbation, and indeed a very high eulogy, on Mr. Lancaſter's Syſtem of Education, and they very ſeverely cenſured the attacks made on that ſyſtem by Mr. Bowles and Mrs. Trimmer. On Mr. Bowles, in particular, they commented with much aſperity, on account of the leading objection which he had urged againſt the Lancaſtrian ſyſtem of religious education; viz. that it was hoſtile to Chriſtianity itſelf, ſince its fundamental principle was to inſtruct youth only in the *uncontroverted* doctrines of the Chriſtian faith. In combating this objection the reviewers unequivocally contended that in the *uncontroverted* doctrines of that faith were to be found the only *eſſentials* of Chriſtianity; and as if to prevent the poſſibility of a miſtake, they ſpecifically ſtated in what they conceived thoſe eſſentials to conſiſt, from which ſtatement *they excluded the doctrines of the Trinity, of the Divinity of our Saviour, and of the Atonement.* At the cloſe of the laſt year Mr. Bowles publiſhed a ſecond Letter to Mr. Whitbread, to which he appended ſome ſupplementary obſervations on the religious opinions maintained by the Monthly and Critical Reviewers; the latter of whom he expreſsly charged with an avowal of the *Socinian* belief, by virtually denying the doctrines above ſpecified.

Here, then, the parties were regularly engaged in a controverſy, the moſt intereſting and momentous that can poſſibly be conceived. They had not only formally entered the liſts, but they ſeemed on the point of ſhivering their ſpears againſt each others armour. The gauntlet, it ſhould be remembered, had been thrown down by the Reviewers, and their antagoniſt did not heſitate to take it up. But, alas! when pricking on his ſteed, and expecting a moſt furious onſet, his adverſary ſlunk from the combat, to the great diſappointment of the ſurrounding ſpectators. In plain modern Engliſh, thoſe redoubted champions, the Critical Reviwers, inſtead of daring either to meet the charge of Socinianiſm, as applied to themſelves, or to vindicate the doctrines of that Anti-Chriſtian ſyſtem, pitifully ſneak out of the

controverſy which they themſelves had begun; and in their review of Mr. Bowles's publication—of that very publication in which they had been ſo ſeverely handled—they make no reply whatever to what the author had ſaid reſpecting them! admitting, by their ſilence, that what he had ſo ſaid was not only unanſwerable, but that they could not find in it any thing which might afford occaſion even for a cavil. In ſhort, they diſmiſs the publication in queſtion by merely beſtowing upon it that elegant and ſublime, though conciſe, effuſion which we thought it our duty to copy in our laſt number; and which, as exhibiting an *unique* ſpecimen in the art of criticiſm, we adviſe our readers again to peruſe, for the guidance of their judgment, and the cultivation of their taſte.

It muſt now appear, that we have not, at the commencement of this article, been too laviſh in our encomiums upon the *candour* diſplayed by the Critical Reviewers, when, in noticing Dr. Hawker's Letter to a Barriſter, they obſerve, that "*a common way which people have of getting rid of an argument of which they feel the truth, and cannot repel the force, is to* BLINK THE QUESTION."

MISCELLANIES.

MR. FABER'S DEFENCE OF THE BISHOP OF DURHAM AND HIMSELF AGAINST THE PAPISTS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

WHEN ſome individual of the Church of Rome, who has thought it expedient to remain anonymous, publiſhed certain remarks on the Biſhop of Durham's laſt charge, he was pleaſed to introduce *my* name into his pamphlet; and *this*, not in the way of confuting what I had advanced (which might have proved ſomewhat inconvenient to him), but in the way of ſarcaſm; which, in common with Lord Shafteſbury, he rather imprudently, as a Papiſt, ſeems to conſider as a teſt of truth. Thus aſſailed, I felt myſelf at perfect liberty to reply; and my reply has produced a rejoinder (if it be worthy of the name), in a multifarious pamphlet recently publiſhed by the remarker. Since you have ſometimes taken up the Catholic queſtion, I requeſt your inſertion of the following obſervations: the remarker has been ſo very ſparing in his anſwers to my arguments, that it is abſolutely impoſſible to expand thoſe obſervations into even a diminutive pamphlet.

The various little witticiſms, which this facetious writer vents with evident ſelf-complacency, I conſider as wholly beneath ſerious criticiſm; and ſhall, therefore, leave him in the undiſturbed enjoyment of theſe wretched props of a more wretched cauſe. I ſhall proceed to his anſwers, or rather to his lack of anſwers:

1. He finds fault with my *interference*, in what he calls "the petty ſquabbles excited by an epiſcopal charge." He forgets that this *interference* was provoked by *himſelf*. He forgets alſo the principles both of *his* Church and *mine*. If a controverſy about their reſpective merits be "a petty ſquabble," how deplorable is it that the Church of Rome ſhould have burnt alive ſo many thouſands for *a mere trifle!* how unaccountable is it that ſhe ſhould ſtill doom to everlaſting damnation the whole luckleſs race of Proteſtants, on a queſtion *ſo petty* that "no reputation can be either acquired or improved by touching upon it." I had always thought that the diſagreement between Papiſts and Proteſtants was ſomething more than "a petty ſquabble;" but, it ſeems, I was miſtaken.

2. The remarker repreſents me as wiſhing to acquire the title of *a prophet*. Had I been a Romaniſt, ſuch a charge, however falſe, would at leaſt have been plauſible. The doctors of the Roman communion may reckon the unbroken continuance of ſupernatural gifts as a mark of the true Church; they may teach us, that the Madonnas at Rome moved their eyelids at the ſacrilegious approach of the French infidels; and that yet more recently a miracle hath been wrought at the well of St. Winifred, in atteſtation of the divine authority of Catholiciſm. I, in common with my Church, have little faith in ſuch portents, and eſteem thoſe wretched deluſions only as the predicted wonders of the man of ſin; I claim not to be a prophet, I am content with the more humble office of attempting to elucidate prophecy.

3. I had vindicated, on the authority of Moſheim, the opinion common to the Biſhop of Durham and myſelf, that infidelity was the natural conſequence of the ſuperſtitions and abuſes of Popery. The remarker compendiouſly anſwers me by denying the authority; but he prudently forbears to enter into any proof of the hiſtorian's want of accuracy.

4. I had made a variety of extracts from the Sarum miſſal, to ſhew, that the Romaniſts did, or at leaſt *had* done, much more than pray to the dead ſaints for *mere interceſſion;* that they had prayed to them for *almoſt every Chriſtian grace*. Whence I argued from the remarker's own ſtatement, that they were idolaters; and that he muſt either allow them to be ſo, or give up the infallibility of his Church. The reply, by which he "breaks the two horns of my dilemma at a ſingle ſtroke," is two-fold: *Firſt*, he has it not in his power to conſult the Sarum miſſal, but hopes that the Sarum portifortorium will be eſteemed of equal authority. Certainly it will, *as far as it goes;* but, if *the one* contain prayers which *the other* does not, what becomes of the remarker's reply? *I* produce prayers of *one* deſcription from *one* miſſal; and *the remarker*, without venturing to deny the exiſtence of ſuch prayers, breaks my horns by producing prayers of (what he *calls*) *another* deſcription from *another* miſſal! But, after all, what *does* this other miſſal contain? "Holy Mary, ſuccour the miſerable, help the faint-hearted, comfort the afflicted." I ſhould conceive that the perſon, who uſes this, prays for *ſomething* more than

friendly interceſſion; notwithſtanding the remarker truſts, that I ſhall acknowledge that *nothing* more than *friendly interceſſion* is here requeſted. As if, however, he thought that ſome unreaſonable people might not be perfectly ſatisfied with his merely telling them that "he had it not in his power to conſult the Sarum miſſal," he replies, *ſecondly*, that all the expreſſions contained in it are to be reſolved into "a ſpecies of metonymy." Thus, when a man prays to St. Peter for the various graces of a Chriſtian, for deliverance from hell, and for admittance into heaven, the whole of his language is purely metonymical! Whatever may be the caſe with a Catholic congregation that has had the benefit of ſtudying rhetoric under the immediate eye of the learned remarker, I fear an undiſcerning Proteſtant audience, for the moſt part wholly ignorant of rhetoric, would think that ſuch an expoſition ſerved only to make confuſion worſe confounded. The horns of my dilemma muſt be broken by a ſtronger arm than that of the remarker, and by a more formidable weapon than a witticiſm.

5. Granting, however, that the modern Romaniſts, tacitly relinquiſhing the unſtable ground of their leſs equivocal fathers, pray to the ſaints only for their interceſſion, I *again* requeſt an anſwer from the remarker on a very knotty point reſpecting which I have *already* conſulted him. Since it may reaſonably be ſuppoſed that ſome thouſands of zealous Catholics, ſcattered over the whole world, are all praying to St. Peter for his interceſſion at the ſame moment, I wiſhed to learn from the remarker, how the ſaint, who (according to our Proteſtant notions) does not poſſeſs the Divine attribute of *ubiquity*, contrives to attend at once to all his numerous votaries; and I humbly ſuggeſted to the patrons of ſo Catholic a mode of worſhip, that it could not be of much uſe, unleſs the ſaint were *omnipreſent:* but my laudable wiſh for information on this intereſting topic the adventurous remarker hath not as yet condeſcended to gratify. The ubiquity claimed by our Lord I had always conſidered as a deciſive proof of his divinity; I am anxious therefore to learn, whether, in the theology of the Church of Rome, ſaints alſo poſſeſs this divine attribute. The Bible unfortunately throws no light on any part of this curious ſubject.

6. I wiſhed alſo to learn, whether, in the accurate judgment of the remarker, the Biſhop of Clugium is to be deemed an orthodox divine. He tells us, that it is needleſs ſcrupuloſity to talk only of worſhipping *before* an image: the image *itſelf* is to be worſhipped with the ſame adoration as its prototype, whether that adoration be *latria* or *dulia*. On this queſtion the remarker is equally ſilent, as on the former one; and I have ſtill to lament my want of information on both.

7. I aſſerted, that this very idolatrous veneration of mediatory ſaints was predicted in ſcripture; and, in maintaining my aſſertion, I availed myſelf of the labours of the illuſtrious Mede. The remarker anſwers me by calling Mede *a viſionary writer*. That it is highly convenient for *a Romaniſt* thus to eſteem him, I am not inclined to deny; but the remarker will do little good to his cauſe, if

he can confute Mr. Mede in no other way than by calling names and venting witticiſms. It may be his *opinion*, that the praying to departed ſaints for their interceſſion is as old as Chriſtianity; but an opinion unſupported by *proof*, reſpecting a practice unſanctioned by *ſcripture*, will not weigh much with a Proteſtant. The remarker kindly fears, that I am not aware of the effects of my opinion, that the Romiſh Church has been more or leſs in a ſtate of apoſtacy ever ſince the fourth century. I can aſſure him, that I am perfectly aware of them; though I preſume not, like the Roman Pontiff, to place all who differ from me in a ſtate of damnation, notwithſtanding the remarker repreſents me as aſſuming a power greater than that of the Pontiff. In common with other Proteſtant expoſitors, I ſee a very general apoſtacy from the purity of primitive faith clearly foretold in ſcripture; and, with them, I as clearly recognize all the features of that apoſtacy in the Church of Rome. The remarker is angry at my tranſlating δαιμονων, *interceding demons*. I gave, what, according to the theology of the Gentiles, is the ſenſe of the word. They conſidered a demon as *an interceſſor between gods and men.* Whether the remarker's ſtudies at a foreign Catholic univerſity will enable him to confute Plato and Apuleius, I pretend not to determine. For an anſwer to his criticiſm on the word τινες, I beg to refer him to Mr. Mede; and, as for Dr. Whitby's ſuppoſed confutation of that great divine, I am not in the leaſt ſurpriſed that a Romaniſt ſhould eagerly catch at it.

8. Though the remarker has thought proper to charge the Biſhop of Durham and the Church of England with Antinomianiſm, becauſe they deny not the dutiful neceſſity, (that be far from them!) but the meritorious dignity, of good works; and though he has condeſcended to inſtruct us in the edifying qualities of Romiſh indulgencies; he has neglected to explain the moral tendency of that liberal grant which I recommended to his notice, a grant of 11,000 years of pardon to any perſon that ſhould ſay a certain number of Pater-Noſters before the image of one of the ſaints. Much as the Proteſtants may ſmooth the way to heaven, if the remarker is to be credited, by denying the meritoriouſneſs of penance, they preſume not to emulate the bounty of this indulgent Pontiff. What I reſted the argument upon, was neither the legality nor the illegality of penance *abſtractedly conſidered*, but the doctrine of *its making ſatisfaction for ſin*; and I proved that ſuch was *even now* the doctrine of the Romaniſts, by a citation from the French catechiſm, publiſhed under the ſanction of Papal authority. The remarker may quibble as long as he pleaſes about the nature of penance; but, wherever *this* doctrine is held, Chriſt the foundation is departed from.

9. With reſpect to the apocalyptic harlot, the myſtic Babylon, the remarker may not perhaps be aware, that the Biſhop of Meaux has acknowledged, that ſhe muſt be *Rome and the Roman empire.* The only queſtion is, whether ſhe be *Rome pagan*, or *Rome papal.* If the remarker think proper to advance any arguments in favour of the former opinion, I ſhall be very happy to meet him. It may not

however be amiſs to inform him, that ſome writers of his own perſuaſion, compelled to own that ſhe could not ſymbolize *Rome pagan*, and unwilling to confeſs that ſhe ſymbolized *Rome papal*, have maintained that ſhe repreſented *Rome under the yet future reign of Antichriſt*, who ſhould drive out the Pope, and perſecute the Catholics during the ſpace of three years and a half. But the ten kings, over whom the harlot was to rule, muſt by the analogy of prophecy be the ten kingdoms into which the Roman empire was firſt divided, as the four horns of the he-goat are the four kingdoms into which Alexander's empire was firſt divided; they cannot therefore be ten yet future kings, though they were future when St. John wrote, as he plainly informs us. Now let the remarker tell me, what eccleſiaſtical power has lorded it over thoſe kingdoms which were formed out of the Roman empire? For a harlot, in the language of prophecy, denotes an apoſtate and idolatrous church.

10. St. John does indeed tell us, that his prophecy was on the point of beginning to be fulfilled; but how can a chronological prophecy be all fulfilled at once? I leave to the remarker the hopeful taſk of diſcovering the accompliſhment of a long prophecy, which plainly reaches to the very end of time, "in the deſtruction of Jeruſalem and the firſt period of Chriſtian hiſtory."

11. The remarker conſiders our application of the apocalyptic harlot as a fraud, and thinks that it cannot be retained without diſgrace. Whenever he or his brethren ſhall have confuted what is not merely *my* opinion, or the opinion of any other mere individual, but of the Church of England, as ſet forth in her homilies, we promiſe faithfully to reject it, convinced that *then* it could not be retained without diſgrace. But, until we meet with ſuch a confutation, which I ſhrewdly ſuſpect we ſhall not very ſoon do, the ſneers of the remarker will have with us exactly the weight which they deſerve. In the mean time, ſince he has taught us what *we* cannot retain without diſgrace, it may not be amiſs to return the compliment. I beg leave therefore to inform *him*, that the doctrine, that *the Catholic Church is infallible, and that all reputed heretics who quit her communion will aſſuredly be damned;* that this doctrine, recently ſet forth in the French catechiſm publiſhed under the papal bull, "might be rejected by the modern Romaniſts with ſome credit, and cannot be retained without diſgrace."

I have the honour to be your obedient humble ſervant,

April 12, 1808. G. S. Faber.

CLERICAL INTEMPERANCE.—BATH CHARACTERS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

HAVING accidentally taken up the two laſt numbers of your excellent Review, I was much pleaſed with your critique on the author

of "Strictures on Bath Characters." Truth, however, compels me to acknowledge with your correſpondent, who ſigns himſelf "a Friend to the Eſtabliſhed Church," that inſtances of ſuch "abandoned and profligate conduct" of the clergy are far *more frequent* than you are willing to admit, and particularly ſo in the country. It is probable that, from your reſidence in or near the Metropolis, you may be unacquainted with a fact, which your laudable zeal for the character of the clergy makes you unwilling to credit. Although we differ as to this fact, I entirely agree on the propriety of the line of conduct ſo pointedly laid down by you; which duty to ſociety preſcribes to every one, and which every real friend to the eſtabliſhment would adopt. I ſhould have been content with ſilent approbation, and not troubled you with any obſervations on this ſubject, had not a very extraordinary inſtance occurred at the late aſſizes at Northampton, not only proving the frequency of ſuch examples, but that the meaſure recommended and ſo juſtly applauded by you, *may be* attended with much trouble, anxiety, expence, and even riſque, to the perſon adopting it.

A gentleman reſident in that county, finding many and repeated inſtances of groſs neglect in the performance of divine ſervice, and other parochial duties, by the clergyman of his pariſh, having in vain remonſtrated with him thereupon, made a regular complaint to the Archdeacon of the dioceſe; and it appeared that although a long correſpondence had taken place, in which the Archdeacon admitted that the conduct of the clergyman was *reprehenſible*, yet no enquiry was inſtituted, and the evils were ſuffered to continue unredreſſed. Upon further remonſtrance, the gentleman was referred to the Biſhop, in caſe he was not, as it is not very probable he ſhould have been under ſuch circumſtances, ſatisfied with the inattention paid to his complaints. In conſequence of other and repeated inſtances of the moſt ſcandalous neglect, he not only renewed his complaints to the Biſhop, but added thereto, what, from conſideration towards the family of the clergyman, he had wiſhed not to expoſe, viz. the true cauſe of his incapacity, ariſing from the effects of his habits of exceſſive drinking. This gentleman appears to have conſidered, like you, that on a regular application to the Biſhop he would, of courſe, put the matter in a fair train of legal inveſtigation: but here we have another inſtance of the fallibility of human judgment, which, had it not thus become matter of public notoriety, could ſcarcely be credited. After your decided opinion of what the conduct of the dioceſan *would of courſe* in ſuch a caſe be, you cannot fail to be ſurpriſed at finding what it actually was, as it appeared upon this very extraordinary trial.

The letters containing the ſubject matter of complaint were not only given up by the Archdeacon and Biſhop, upon the mere aſſertion of the clergyman that it was unfounded, without any enquiry or inveſtigation whatever; but an action at common law was *ſuggeſted* as the means of redreſs, accompanied by a declaration from the

Biſhop, that, in caſe he did not inſtitute a ſuit in fourteen days, he ſhould be ſuſpended. After every delay, which a conſciouſneſs of the truth of the charges brought againſt him would naturally excite a wiſh for in the mind of the clergyman, (a period of conſiderably more than two years having elapſed ſince the firſt complaint) the cauſe was brought on at the late aſſizes as an action for damages for a libel. The Biſhop and Archdeacon proved the receipt of the letters, and were both pointedly aſked by the Judge, whether they had ſummoned the parties, or made any enquiry or inveſtigation on the ſubject, to which they both anſwered in the negative: the latter acknowledged that he had *himſelf* obſerved the impropriety of the plaintiff's dreſs at his viſitation.

Only one evidence (I am ſorry to ſay he is a clergyman) was called with a view to attempt to ſhew malice on the part of the defendant, and his teſtimony rather eſtabliſhed than diſproved the principal charge in the defendant's letters. The counſel for the defendant ſtated, that he felt it his duty to arreſt the progreſs of ſuch a cauſe, and contend for the right of every pariſhioner to complain of the miſconduct of the miniſter; and cited various caſes to prove that no complaint made to a competent juriſdiction could conſtitute a libel; in which opinion the Judge concurring, directed a nonſuit accordingly.

One unhappy conſequence of this meaſure is, that it has been productive of much trouble, anxiety, and expence, without anſwering the good intentions of one party in redreſſing a grievance, or the purpoſe of the other in exculpating himſelf from the charges. Every true friend to our eſtabliſhment muſt alſo deprecate the meaſure (than which it is impoſſible to conceive one more calculated "to render the clergy contemptible, and to injure the cauſe of religion itſelf"), inaſmuch as it evidently afforded matter of exultation and triumph to the enemies of the Church of England, who flocked in numbers to witneſs the reſult of a trial, which could not fail to be attended with ſuch conſequences.

Feeling a conviction that your ſentiments will correſpond with mine on this ſubject, when you ſhall be acquainted with this melancholy inſtance of the poſſibility of the portrait in the "Strictures on Bath Characters" not being overcharged, I think it unneceſſary to apologize for this addreſs.

I am, Sir, your moſt obedient ſervant,

March 16, 1808. PHILO-ECCLESIASTICUS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

ABRAHAM'S ANSWER TO PETER PLYMLEY, ESQ.

Dear Peter,

SINCE you have been a profeſſed party-man, you have ſo woefully degenerated, that I cannot help looking upon you with ſome

contempt, though mingled with a degree of compaſſion, when I recollect that there was a time when you could be as funny and facetious as any joker in the country; but now, forſooth, you conceit yourſelf a ſtateſman or Talent's man, for which you are no more qualified than Joe Miller. O the curſed Talents! they have deluded you, they have debauched you, and made a fool of you; and you now believe all the ſtuff they tell you about Ireland, and that three millions of Catholics, including men, women, and children, are all tranſubſtantiated into four millions of fighting men; and that theſe four millions, all in buckram, will immediately deliver up Ireland to little Bony, if we don't grant them emancipation.—O Peter! Peter! you will ſwallow the wafer next, without any difficulty, though you ſay you have nothing to do with ſpeculative theology; but when words are things, a good deal of practical miſchief may follow. Unfortunately, you ſeem ignorant of the tenets, the principles, the practice, and the hiſtory, of the Roman Catholic religion; and you ſeem to know as little of the nature of our Eſtabliſhed Church; for who ever heard of our interfering with any man's trade or profeſſion? But what is worſe, you are ignorant of the principles of our conſtitution, and of the nature of the coronation oath, the grand preſerver of it; for you ſay that the King is bound to ſacrifice his conſcience to the opinion of parliament: this at once would annihilate the character of the King, as the Sovereign of the nation, as an honeſt man, and as a rational being. You inſult him, alſo, by declaring that all the favours he has hitherto conferred on the Romaniſts were granted through fear, not from principle: this is actually inviting the Romaniſts to demand any thing they pleaſe, and, if refuſed, to endeavour to extort it by inſurrection. Happily for the nation, the King feels the dignity of his ſituation, with a firm heart and a ſound underſtanding; and, ſupported by able miniſters and a brave and loyal people, he may defy all their menaces. How thankful are we to him for diſmiſſing from his councils thoſe miſerable men, nick-named ſtateſmen and men of talents, who, during the ſhort period of their miniſtry, brought the country into the moſt ſerious danger! They firſt attempted to negotiate an inſecure peace, and, after ſix months quibbling, could not even ſettle the preliminaries; they then neglected to ſupport our allies, when by our co-operation the enemy muſt have been totally defeated: thus our allies were converted into enemies, and added to the ſtrength of our implacable foe. Theſe miſerable miniſters, indeed, had not ability to plan nor judgment to appoint men to execute any enterpr ze. Inſtead of animating and encouraging the ſpirit of the nation at this critical period, they ridiculed and checked the noble and truly patriotic ardour of the middle ranks, who volunteered their ſervices to defend their country; inſtead of attempting to better the condition of the maſs of the people of Ireland, they encouraged the clamours and unreaſonable demands of an ambitious and bigotted faction, who are devoted to the enemy; who look up to the ſcourge of God as their deliverer, and are ready

to fall down and worſhip him: in ſhort, theſe wretched miniſters, whether from imbecility, cowardice, or treachery; whether from perſonal hatred to the King, or from principles adverſe to our conſtitution; theſe men acted like the miniſters of the weak and infatuated princes of the continent; like the Haugwitzes, the Romanzoffs, the Macks, the Prince of Peace, &c. &c. But, happily, our King, with the firmneſs and good ſenſe of an able Monarch, diſmiſſed them in good time, or we ſhould at this moment have been deluded into an ignominious peace, and been ſhuddering with horror, like the other conquered nations, at all its conſequences.

But you ſay, Peter, that the Romaniſts are now altered and ſoftened as well as the Proteſtants: this is not true, for the Romaniſts themſelves declare that *ſemper eadem eſt eccleſia*, and that they cannot alter their principles. Surely, Peter, you read nothing; you know no more about Catholics and Proteſtants than that wiſe knight Sir J. C. Hippiſley. But perhaps the knight is a Romaniſt, perhaps a Jew, perhaps an Infidel; and, after all theſe perhapſes, probably the knight himſelf does not know nor care of what religion he is. But your talent is devoted to a party; you muſt obey your maſters, though they have the vulgarity to order you to call a Secretary of State a pert London joker, and the Chancellor of the Exchequer an Old Bailey lawyer, and other vulgar names. O Party! Party! thou art the curſe and evil genius of the beſt conſtitution that was ever deviſed by man!

In your ſecond letter, Peter, you talk ſo much about barbarous nonſenſe, idiots, tyrants, barbarians, fools, calves, ſheep, and oxen, that you muſt be in a delirious fever. I think a little phlebotomy will be of ſervice, and I wiſh you would try the experiment of fifty ſtripes at the public whipping poſt: this would enable you to underſtand the meaning of the word degradation, and to know how to diſtinguiſh between not enjoying and ſuffering.

You begin your third letter by proclaiming yourſelf a prophet. 'What, did I not tell you ſo?' ſays Peter. 'Did you not know that the Ruſſians muſt be defeated, now the Talents are turned out; now there is nothing to oppoſe the conqueror of the world, but a ſmall table wit and the ſallow ſurveyor of the meltings? If therefore Bonaparte ſhould live, and we do not immediately grant the Romaniſts all they demand, we muſt periſh.' There's a fine prophet for you! "And he ſaid, I am a prophet alſo; but he lied."

In the fourth letter you attack that venerable and honeſt ſenator Mr. I. Hawkins Browne, for his opinion upon the fooliſh plan of Whitbread for educating the poor. Mr. Browne ſpoke like a patriot: he ſaid, juſtly, that the nation ought not to pay for the education of any but in the religion of the country. The religion and the ſtate will ſtand or fall together, as hiſtory has proved to us. If children are taught republican principles by a Quaker, Lancaſter, how long do you think our monarchy would laſt? If they are educated as Papiſts, they are taught to look upon a Pope as their ſupreme head, and as an infallible being. If they are educated in no religion,

that is, as infidels, they will neither fear God nor devil. This will not train them up to be very good ſubjects. Education, therefore, is of ſome importance to the country; but it is better not to educate the poor at all, than to teach them bad or dangerous principles.

You wiſh the Catholics to be brought into Parliament and into power, as they were by the bigot James; but what was the conſequence? Cruelty and oppreſſion of the poor Proteſtants; and, in the end, James loſt his crown. I ſuppoſe, Peter, if you could force the King to take your bigotted friends into power again, you would turn Romaniſt, and then you would have a chance of being my lord Peter; then what fine work you would make with the poor Proteſtants in Ireland, whom you call the Orange faction! You allude to the caſe of Scotland, without recollecting the hiſtory of it: the Union was the remedy that made them good ſubjects, and this remedy will anſwer as well in Ireland, in ſpite of all the pamphleteers and reviewers who are endeavouring, as tools of a faction, to excite diſcontent among the people. I ſuppoſe Bonaparte pays them well. The moſt artful way of doing it, is, by buying up four or five editions of a phamplet: this flatters the vanity of the writer, and actually increaſes the ſale of his book among the vulgar, who fancy there muſt be ſomething very curious in a book which paſſes rapidly through many editions, when, probably, it may be only the trick of a party, or ſometimes the art of the bookſeller, to change the title page: and ſo, Peter, you have been cunning there, and you try your beſt to get Ireland for the dear little Bony. "You ſay, plump, there is no mincing the matter; Ireland is gone: the Diſſenters have joined the Romaniſts, and there are meetings all over Ireland, crying No Union." Not ſo faſt, Peter; you are a little miſtaken here: the Iriſh in general are honeſt, brave, and loyal; and the cry is, No French Party; and if your dear friend Bony ſhould venture to come there, he will only catch a Tartar. But now you try the clamour of, Down with the Tithes; and, if you can get the abolition of them, the Church of courſe will ſoon tumble down after them: when theſe are done, the rents, I think, will totter a little; and then comes Bony, and relieves them from all their difficulties; for he kindly takes all the tithes and all the rents to himſelf, and the poor people are left to periſh by famine, as is the fate of the unhappy Portugueſe.

Now, Peter, you begin to uſe ſtormy language, and think to frighten us out of our propriety. You ſay, that, if we do not give the Romaniſts all they demand, you will hear of them in the madneſs of mobs and the conflicts of armed men. But we will ſuppoſe, for a moment, that we do give the Romaniſts every thing, and attempt, as James did, to re-eſtabliſh their religion. What think you, Peter, will be the madneſs of mobs then, and the conflicts of armed men? Have you forgot Lord George Gordon and the year 1780, and his defender, your friend Lord Erſkine? The *real* cry of No Popery, No bloody Mary, &c. &c. will make all the friends of Popery and France tremble at their impending fate. The madneſs of mobs is terrible, indeed!

If your party ſhould not ſucceed in getting the emancipation, they will attempt to diſſolve the Union. Many of your arguments attempt to prove that the Union has produced an injury and not a benefit to Ireland. This is faction with a vengeance, and will do great ſervice to the French cauſe; and ſo will your remarks on weak and wicked monarchs, and the ſneers at the King's conſcience, which you recommend him to ſacrifice to a party, againſt the ſenſe of the beſt and wiſeſt part of the nation.

In your fifth letter, Peter, you grow ſo conceited, that I cannot help ſmiling at your ſelf importance, and fancy I ſee you ſitting as commander in chief at your club, and giving out your oracles with as much pomp as a Pope; and if any unfortunate wight ſhould chance to make any demur, or doubt your ſuperior wiſdom, you look down upon him with contempt, or perhaps tell him, Well then, Sir, if this be your opinion, I will deſcend to your capacity preſently, like orator Henley of famous memory. Your arguments on the Corporation and Teſt Acts are as ſound and ſolid as your rotten hedge, which is rather a curious one, for now it *is* a hedge, and now it is *not* a hedge; and yet this *no* hedge irritates all the neighbours. I have heard of a famous hedge that was once planted to keep in the cuckoo: now the wiſe farmer was not aware that the cuckoo was an occaſional conformiſt, who, by the help of a pair of wings to his conſcience, could fly over any fence. Now, Maſter Peter, if you ſay that the farmer ought to grub up his hedge, becauſe it is no fence to winged animals, you are the greateſt gooſe of the two, for the hedge is ſtill a good fence againſt all animals without wings; therefore let the hedge alone, if you are not ſo very ſtupid as to riſk the deſtruction of all your crops. But you want to imitate the cunning little Bony: he has grubbed up all the hedges on the Continent with a vengeance; and, lo, what a charming deſolation he has made! When you ſay that we are not Romans, and that we have no Generals, you don't do juſtice to your friends the Talents; for did not they prove to the world that we have great Generals? What! have you already forgot the great Whitelocke? What's Cocles to him? or Cæſar? or Pompey? and I truſt we have within the realm five hundred *very near* as good as he:—ſo don't be any more alarmed about the maids of honour, or the Duke of York.

All your ideas get ſo diſtorted, Peter, that you cannot diſtinguiſh a picture from a caricature. You now fancy you ſee a Proteſtant cheeſemonger ſpitting in the face of an Iriſh Catholic gentleman. I don't think the poor cheeſe-paring fellow would venture to do this to any Iriſhman, for I am ſure Paddy would immediately beat the poor man into a rotten cheeſe, and would not ſay a word to his conſcience about it.

Now we come to the wiſdom of our anceſtors. Here is a fine ſubject for ridicule and contempt, juſt in the ſtyle of Mirabeau, Marat, or Robeſpierre: this is natural enough for you radical reformers; for, to be ſure, theſe ſtupid fellows, our anceſtors, did nothing for

us, but bring in the abominable Reformation, and that other grievance the Revolution, and all their laws originated in nothing but malice and ignorance. But then, you ſay, we can ſee further than they did, like the pigmy on the giant's ſhoulders: true, here you are right; but you muſt not forget that *they* were the giants, and *we* are the poor pigmies.—So, Peter Pigmy, you really think the Romaniſt's religion is favourable to liberty, as you ſee it is *now* in France, Spain, Italy, Auſtria, &c. and you think the religion of the Univerſity of Oxford, becauſe formerly they might have been the dupes of a party, is favourable to ſlavery. How little you ſeem to know of any religion! for you ſay, it is miſtaken zeal to connect one religion with freedom, and another with ſlavery. This is rather contradicting yourſelf. You aſk, alſo, Who laid the foundations of Engliſh liberty? and then cry, in triumph, the Roman Catholics. No, Peter; religion had nothing to do with Magna Charta, nor mixed religion with liberty in Switzerland. If one predominant religion is not connected with freedom and another with ſlavery, what think you of the Mahometans? Have you found liberty among any of the Mahometan ſtates? O Peter! Peter! but any thing is better than hypocriſy. You begin now to cant, and cry out *ſum pius Æneas*, and that the Church of England is the pureſt religion in the world, and that you are ready to die in her cauſe; but in the next ſentence you contradict yourſelf, and ſay you will not join in any eulogiums on your faith, becauſe every man of common ſenſe can refute you. Judas repented, and brought back the pieces of ſilver with which the party had bribed him. The Church of England ſees, with pain, many Judas's among her pretended friends; but, I fear, they will not repent till the day of hanging approaches.

You pretend to be a friend to our Church, and yet you are endeavouring to deſtroy it; for you declare, in plain terms, that it is now out of our power to refuſe the Romaniſts any thing, not even the eſtabliſhment of their religion on the ruins of the Proteſtant. If the power of the ſtate were in the hands of your party, the Grenvilles, and the Howicks, and the Hollands, perhaps it might be true that we ſhould not refuſe the Romaniſts any thing they might demand; but, thanks to our Proteſtant King! our Church and Conſtitution are now ſafe; and, under the preſent miniſters, you will ſee that we have power enough both in England and Ireland to prevent the French faction from gaining all their wiſhes: this is the faction, who want power only to be enabled to cruſh the Proteſtants, the bloody Orange-men, as they call them; this is the faction, who are labouring to diſſolve the Union; this is the faction, who are devoted to that good and pious Catholic, the tyrant of the Continent; and theſe are the men who are ſupported by your party, the bigotted and beſotted Talents; and you give them all the aid you can, in pamphlets and reviews. What ſtrange times do we live in! *Sed parco homini, qui nemini pepercit.*

So, Peter, you do not even know what the tenets of the Preſbyterians are, for you ſay that they are infinitely more diſtant from the Church

of England than the Romaniſts are. What moſt conſummate ignorance! So far from it, it is a fact that the Preſbyterians actually do not differ from our Church in *one* eſſential tenet of religion. Your levity is like your ignorance, and you mix the *ſeria cum nugis* moſt ſtrangely. You can abſolutely ſee and paint the danger of Ireland, if the French faction ſhould prevail there, and yet you do all you can to aid and abet them. You alſo pretend to love our King and Conſtitution, and yet your arguments tend to deſtroy both. You pretend to hate the French, and you do all you can to aſſiſt them, by inflaming the French faction in Ireland; and we all know how eaſily the ignorant and wicked are inflamed and led on to any miſchief. See what miſchief Tom Paine has done among the lower orders of the people: his books were multiplied by thouſands, and, like thoſe of Marat in France, brought the nation once, at the time of the mutiny, to the brink of deſtruction: but one great man then ſaved us. Many writings of moſt dangerous tendency are now circulating with great induſtry in pamphlets, reviews, and newſpapers, the authors being hired panders to the paſſions of a mob or a party.

You now grow very angry, Peter, becauſe your old Granny, when ſhe gave you a nice wing of turkey, would not give you the leg and piece of the breaſt at the ſame time: All three, you cried out, give me immediately, Granny, or I ſhall for ever hate you. Your good old Granny reaſoned with you, and ſaid, Surely you ought to be contented with what you got, and not be graſping at all; you know, ſhe ſaid, you never was indulged with ſuch nice bits before. But you are like ſome other bad people: the more you give them, the more they covet, and are never ſatisfied till they get all; and then the Lord have mercy upon every body elſe.

Pray, Peter, how came you to introduce the Copenhagen buſineſs? what connection has this with the Roman Catholics? You cant and whine ſo much about it, and talk about being good, and the wicked ſtate of the world, and robbery, and murder, and witchcraft, and bigotry, that I fear you are turned Methodiſt: from a great ſinner, you are now turned ſaint, or a good Catholic. Theſe religions reſemble one another a good deal in this particular. The Catholic ſays, Only do a few works of ſupererogation, and you ſhall be indulged with a full pardon for all your ſins; the Methodiſt tells you, Only have plenty of faith, and you are ſure never to be damned, though you may be the greateſt raſcal that ever eſcaped the gallows.

Alas! alas! it was this Copenhagen buſineſs, I find, ſpoiled all; for you think, Peter, that the great maſs of population in Ireland will riſe upon us to a man, on the ſlighteſt appearance of a French force; and you ſay they will be right, becauſe they have juſt reaſon to hate us, and all the Orange bloodhounds. This is ſpeaking plain. But there is one comfort; you ſay, the danger of immediate inſurrection is now blown over. But why, Peter? You yourſelf tell us in the next ſentence—becauſe——we have ſuch a ſtrong army

now in Ireland. Aye, aye; there's the rub. Now, if you, and Roſcoe, and the Edinburgh Reviewers, could but ſend this ſtrong army to Jericho, then what a glorious inſurrection we ſhould ſee to meet your friend little Bony! But confound this Copenhagen buſineſs! This very Daniſh fleet, united with the fleets of Ruſſia, Sweden, and Holland, might have popped over to Ireland ſo cleverly with an eaſt wind, with a fine army of Frenchmen; and theſe with twelve armies of five thouſand men each, from your twelve harbours between Breſt and Cape St. Vincent, would have finiſhed the game with Paddy moſt completely. But, O! this curſed Copenhagen! all theſe fine plans are now defeated. But if the Talents, your dear friends, had been in the adminiſtration, this Copenhagen affair would never have happened. Very true, Peter, and pity it is 'tis true; for inſtead of my ſitting down, as I do now, comfortably in my eaſy chair, ten to one, but, at this very moment, I ſhould have been ſtumping about in wooden ſhoes.

So much for this jacobinical rhapſody of Peter Plymley, Eſq. —I will add only, in a few words, a ſhort view of the whole.

Theſe letters cannot be written by a ſcholar*, for, as a compoſition, they are contemptible. They cannot be written by a gentleman, for they are full of coarſe ribaldry and vulgar ſcurrility. They cannot be written by a patriot, for almoſt every ſentence and every argument prove the writer to be the mere tool of a party, and no friend to his country.

I have ſeen advertized ſome more letters from this Peter Plymley; but I have been informed that they are not worth reading or reviewing.

REES'S CYCLOPÆDIA—BELGRADE.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

I HAVE been much diſappointed in not meeting in your excellent Review a continuation of the criticiſm on Dr. Rees' new Cyclopædia; but I truſt that you will again turn your attention to it, and ſpeedily reſume your labour. In many of the articles there is a want of lucid arrangement, and, in ſome, error is but too apparent. I was lately peruſing the article "Belgrade," which, I was informed, is a "town "of European Turkey, the capital of Servia," &c. The writer then proceeds to mention, that "the aquæducts, conſtructed by the "emperors of the eaſt for conveying water to Conſtantinople, attract "admiration."

What an immenſe diſtance for the conveyance of water from Belgrade the capital of Servia, to Conſtantinople the capital of Romania!

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* They are very generally attributed to a clerical popular lecturer, who *modeſtly* repeated to a faſhionable audience, in a philoſophical inſtitution, Profeſſor Dugald Stewart's lectures on moral philoſophy.—EDITOR.

from Belgrade on the borders of Hungary, through the entire province of Servia and part of Bulgaria and the mountainous province of Romania, to the metropolis of the Turkiſh empire! If aqueducts, which conveyed water thirty, forty, ſixty, and even one hundred miles, were reckoned among the wonders of ancient Rome, how greatly muſt theſe aſtoniſh us, which convey it not only one hundred, two hundred, or three hundred, but nearly four hundred miles!

The aqueducts, of which this writer of Munchauſen celebrity ſpeaks, are indeed at Belgrade, but not at Belgrade in Servia, but at Belgrade a village twelve or fourteen miles to the north of Conſtantinople, and at a ſhort diſtance from the Black Sea. Near this village capacious reſervoirs are formed for the purpoſe of collecting the water from the different ſprings. "From theſe ciſterns," Wheeler informs us, "the water is conveyed to the ſeveral aqueducts, that carry it over "the low vallies, from the tops of hills to hills, until at laſt it is "brought with a vaſt charge to Conſtantinople."

As leiſure allows me, I ſhall offer to your notice ſome other articles of this improved Cyclopædia. In the mean time I ſubſcribe myſelf your conſtant reader,

P. H.

Sheffield, March 23, 1808.

We are obliged to this intelligent writer for his approbation and remarks, and hope ſhortly to reſume the laborious taſk of reviewing Dr. Rees's Cyclopædia; in the mean time the public will profit by his communication.—Editor.

METHODISM.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

THOUGH I applaud the general zeal diſplayed in your Miſcellany in ſupport of our civil and eccleſiaſtical eſtabliſhments, yet it has occurred to me that the virulent language of invective in which you frequently indulge may, in the opinion of ſome readers, rather injure than promote the cauſe which you intend to ſerve. An injudicious friend oftentimes does more harm than a declared enemy; and it is in conformity with this opinion that I have judged it expedient to trouble you with a few remarks on one of the articles in your Review for February laſt.

The article I allude to is the review of Nightingale's "Portraiture of Methodiſm;" in which, whilſt you cenſure ſome of the facts related in that publication, you have unguardedly cenſured ſome of the practices of the Church of England.

I have not ſeen Mr. N.'s book, but judge of its contents only from your account of it; from which it appears that he commences his work with giving ſome hiſtory of the characters and conduct of the Weſleys. Theſe well known perſonages it is far from my intention to

defend; but where no wrong motive was *apparent*, Chriſtian charity forbids us to attribute any to their ſeveral actions. It is poſſible that your opinion of John Weſley may be true. He may have been "religious from conſtitution, devout from habit," &c.; yet, while we condemn his peculiarities, let us not unneceſſarily depreciate the good qualities he might have poſſeſſed. Much of genuine piety, even from your account of him, marked his conduct. He was a "regularly bred clergyman," a "man of education and talents, and as ſuch claimed reſpect." However ambitious he might be of being the founder of a ſect, certainly he ſubmitted to many privations in proof of his ſincerity. "Diminution of fortune, loſs of friends, loſs of reputation," were certainly no trifling evils, and were ſcarcely to be counterbalanced by any deluſive hope which might have been excited by inordinate vanity, and, at the period of his leaving England, certainly could not have been much allayed by any proſpects of ambition.

Some part of John Weſley's conduct appears to have been reprehenſible. His pride, his enthuſiaſtic conceits, &c. equally with yourſelf I condemn; but I would not, therefore, haſtily conclude that "*all* his devotion was hypocriſy, his methodical decorum policy, and his religion a trade."

As a proof that we ſhould not be too haſty in our cenſure, I ſhall point out the impolicy of ſome of your remarks on his conduct; in which, while attacking your opponents, you have injured your friends by a ſide blow.

You ſtate, in the firſt place, that John Weſley "had inveigled a conſiderable number of his fellow ſtudents at Oxford into ſome *ridiculous methods* and *ſuperſtitious cuſtoms*" (p. 152). The Chriſtian reader will be ſomewhat ſurpriſed when he learns what theſe are. "*Faſting* on Wedneſdays and Fridays, and communicating *every* Sunday!" theſe are called "*ridiculous methods* and *ſuperſtitious cuſtoms.*" Now, ſurely, any perſon would imagine that theſe things were unheard of in the Church of England, and that the practice of them muſt neceſſarily be condemned: but the contrary to this is the fact. I am myſelf perſonally acquainted with ſome pious, and, I have every reaſon to believe, ſincere Chriſtians, who communicate "*every* Sunday;" nay, farther, I am acquainted with an elderly lady who finds ſuch inward comfort from the practice, that her pariſh miniſter attends *weekly* (as her infirmities will not allow her to go to church) to join with her and her friends in partaking of the holy ordinance; and I am very far from thinking a cuſtom which affords relief and conſolation to the aged, or afflicted, either "ridiculous or ſuperſtitious." In many populous pariſhes in London the Lord's ſupper is adminiſtered on *every* ſabbath; and many devout worſhippers, I truſt, are always found to join in the celebration of it. When too great laxity in the attendance on religious ordinances is every where apparent in theſe days of faſhionable levity, nothing ſhould be ſaid to diſparage a praiſeworthy cuſtom.

In the next place with reſpect to *faſting;* I find it twice condemn-

ed in your Review, viz. in the paſſage above quoted, and farther on, in page 158, where you call "obſerving, as days of *faſting* or *abſtinence*, all *Fridays* in the year," "deſpicable, and antichriſtian ſuperſtition!" Here alſo you condemn the Church of England. By looking into the Calendar prefixed to the Book of Common Prayer, you will find that "all Fridays in the year" are *appointed* as days of abſtinence. Shall we, then, arraign the conduct of thoſe who, in humble conformity to the Church, endeavour to promote the welfare of the ſoul by the mortification of the body? Are we to deſpiſe any perſon, for inſtance, who, during this holy ſeaſon of Lent, ſhould ſcrupulouſly faſt "on Wedneſdays and Fridays;" and call his practice "ridiculous," "ſuperſtitious," "antichriſtian?" We have more reaſon to encourage even the ſemblance of religion, than write one ſyllable that may increaſe its decline.

Nothing, however, that wears the appearance of religion ſeems to pleaſe you: it is all fanaticiſm, ſuperſtition, idolatry. Accordingly even *praying* cannot be paſſed over without cenſure. "To attend the miniſtry of the Word *every morning*, unleſs buſineſs, diſtance, or ſickneſs, prevent," appears to me, where practicable, a good and pious cuſtom; and I ſhould be glad to ſee it revived in London, where the weekly congregations at the different pariſh churches are ſo thin. I ſee nothing like "Popiſh MECHANICAL devotion" in this, notwithſtanding the CAPITALS in which your diſapprobation is conveyed; neither, though it ſhould be even at *an early hour* (as the hour of prayer is now in ſome churches in London), do I conceive it at all "a work of ſupererogation, inconſiſtent with the enlightened and rational ſpirit of true Chriſtian worſhip."

As however neither *prayer*, *faſting*, nor *communicating*, ſeemed to meet with your approbation, I was not ſo much ſurpriſed to find the Holy Scripture itſelf ſpoken of in terms of diſreſpect. You ſay (p. 159) that the following paſſage (for it is the only one which you quote) is "*raving*" and "*bombaſt*:" "The floods lifted up their voice, and raged horribly." Now, by referring to the 5th verſe of Pſalm xciii, you will find theſe words to form a ſublime illuſtration of the omnipotence of God. "The waves of the ſea are mighty, and rage *horribly; but yet the Lord, who dwelleth* on high, is mightier." A ſimilar mode of expreſſion is alſo uſed metaphorically in Pſalm xlii, 9, and elſewhere: "The floods of the ungodly made me afraid." Even though ſpoken by John Weſley, the language of Scripture can never degenerate into "bombaſt."

Thus much, Sir, I have judged it expedient to ſtate on the article in queſtion, thinking it proper to ſhew you the bad effects of ill-directed zeal. All parties in religion, as well as all party epithets, with you I condemn, and every friend to the Church muſt lament their exiſtence. They are not, however, to be done away by abuſe. The origin of thoſe diviſions, as well as the methods by which they have been gradually fomented, we have unhappily witneſſed. The ſame methods (and they are the only methods by which, with the Divine bleſſing, can be hoped to prove effectual) muſt be employed to

do them away. Zeal muſt be oppoſed to zeal; diligence to diligence; activity to activity. We muſt not deride, but we muſt imitate the prayers, the faſtings, the attention to religious ordinances, of thoſe who are regarded as our opponents. We then ſhall have to regard them no longer in that light, but they will aſſuredly become our friends. On the clergy and laity an equal ſhare of reſponſibility will devolve. The clergy muſt be "inſtant in ſeaſon and out of ſeaſon" in their reſpective charges: they muſt conſider themſelves as ambaſſadors of God; as having God's word to preach; as commiſſioned not to amuſe, but inſtruct; not to "preach themſelves, but Chriſt Jeſus, their Lord;" not to diſcuſs dryly and metaphyſically unintereſting ſubjects, but to declare the tidings of ſalvation, ſo plain, and ſo tacitly, without any peculiarities of manner or modes of ſpeech, but ſo that they may not offend the higher ranks of ſociety, while even "the common people might hear them gladly." Both rich and poor, it is to be feared, need inſtruction in their moſt important intereſts, and the habits and prejudices of both muſt be conſulted. In this let the clergy perſevere, nor let the zealous want encouragement; for through lack of encouragement, as much as any other cauſe, the Church has been materially injured. Let the biſhops ſet an example of diſtinguiſhing the clergy of their ſeveral dioceſes who may be particularly zealous in the cauſe they have undertaken with ſpecial marks of their favour. Let them *know* their clergy, and keep up that intercourſe which ſubſiſts among Diſſenters. Let not the humbleſt inſtrument be overlooked, for the ſervice of all is requiſite; nor (as "the treaſure is committed to earthly veſſels"), whilſt they have the *greateſt* inducements to turn to the Methodiſtical party, let them no longer want that encouragement, *which they have hitherto done*, to remain ſtedfaſt to the cauſe they have eſpouſed. In ſhort, I wiſh both clergy and laity to be of one ſpirit, and continue ſtedfaſt and perſevering: then we may dread neither the attacks of Papiſts nor enthuſiaſts; the "building is of God," and, with his aid, it "cannot be overthrown."

I beg leave to ſubſcribe myſelf a Friend to Religion, but

NO METHODIST.

London, March 24, 1808.

THE *continuation* of the review of "Nightingale's Portraiture of Methodiſm," which has been unavoidably poſtponed, will fully anſwer all the remarks of this writer, who appears better qualified to addreſs the people of the ſixteenth than thoſe of the nineteenth century. It is this error which has given limbs to infidelity. The "injudicious friends" of religion have uſed the ſame language and manner in all ages, and to all perſons, without ever conſidering how very differently the Divine Author of their profeſſed faith acted. The ſublime example of Him who ſignificantly anſwered "Thou ſayeſt," or wrought a miracle, according to the character or diſpoſition of the perſons preſent, has unfortunately been diſregarded. This writer's own quotations prove that it was not the language of ſcripture, but the *interpolations* of John Weſley that were juſtly called *bombaſt*.

[*The following intereſting Lines are the production of Mr. Pratt; whoſe benevolent Muſe is ſo well known to, and ſo highly eſteemed by, the Public.*]

A POETICAL PETITION TO ÆOLUS FROM MITCHAM BOWER,

MARCH 31, 1808.

THE *infantile* ſhrubs like old willows were ſtooping,
And the flowers that ſhould bloſſom were woefully drooping;
The ſnowdrops and crocuſſes hung their ſad heads,
And ſcarcely dare peep from their hard-frozen beds;
The primroſe and daiſies, and other ſpring poſies,
All wiſh'd a warm blanket to cover their noſes;
The lilacs as if paralytic were ſeen,
And wanted a tucker or tippet of green;
While the *pets* of the greenhouſe, befum'd and befatted,
In ſpite of their ovens and ſtoves, were cloſe matted;
In ſhort, the poor buds were ſo bare and oppreſs'd,
They were almoſt as *naked*---as Miſſes *full dreſs'd*:
So at length they conſulted, and, joining together,
Petition'd the god of the winds for fair weather.

O Æolus! Æolus! god of the train,
Who freeze at thy bidding the dewdrops and rain,
In pity to flow'rets, to man, bird, and beaſt,
Recal that wind-demon the peſtilent Eaſt!
New moons have come in, and old moons have gone out,
And none of us know what the ſun is about:
His beams hardly twinkle, but ſeem to be loſt,
Mid mountains of ice, in the regions of froſt;
And if he breaks through them, and darts forth a ray,
Like the glow-worm's 'tis feeble, and ſoon fades away;
Yet lur'd by the vapours, ſo ſhining and bright,
If *we* dare to look out, we are ſure of a blight.

Then, O mighty Æolus! if thou wouldſt drag
And faſten the bluſterers up in a bag*,
Or cloſely confine them in ſome *dungeon cave*†
Till they crack their ſwoll'n cheeks, they may wrangle and rave:
'Tis true North and Eaſt have fought boldly and ſtout,
But there, they *for ages* may battle it out!
O ſon of great Hippotas‡! give us, inſtead
Of tyrants ſo fierce, and of ruffians ſo dread,

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* Alluding to the command of the winds given to Ulyſſes.
† The Æolian cave, deſcribed by mythologiſts.
‡ Æolus.

The ſun-loving South and the balm-breathing Weſt,
And of their *own* verdure we'll weave them a veſt;
The firſt tender buds that expand into flower
Shall crown the kind patrons of lov'd Mitcham Bower!
And Flora herſelf, in the fair margarites' form,
Shall ſmile, and forget the *dark fiend of the ſtorm.*
But, haſte, prithee haſte, for ſtill Boreas is blowing,
And Eurus on *March's laſt minutes* is ſnowing:
Riſe, riſe, ye ſweet *zephyrs*—ye ſoft ſhowrets fall,
Or elſe ye will make------APRIL-FOOLS OF US ALL.

S. J. P.

CORRESPONDENCE.

WE ſhould regret that *Decius Alter*'s firſt letter arrived too late for inſertion this month, were it not as well known as women's averſion from cowards, that the ſubject of it, however familiar with rupees, is not a diſciple of Buddha. Beſides, who knows what another moon may produce? Tears may be ſucceeded by torches, and the ſucceſsful advances of the deſcendant of a good old Mileſian unite the ſhamrock and the thiſtle, and the happy event be celebrated on the *union* bagpipes, with the tune of "*the Doctor turned Lawyer*, or JACK *of all trades!*"

We perfectly concur in the ſentiments expreſſed by O. G. J. of the excellent and veteran author of "Britannia," and we are ſorry that his laſt work has not yet fallen under our notice. In this, however, we are not to blame. If authors, eſpecially poets, do not order their bookſellers to forward their works, addreſſed to the Editor, they cannot be diſappointed at their not being early reviewed. Several letters, indeed, from authors have been received, ſtating that their books had been ordered to be ſent, but the bookſellers never forwarded them. Should ſuch things occur in future, it is our intention to publiſh the *names* of ſuch perſons, that it may appear whether it happened by *miſtake* or *deſign*.

We have again to make our acknowledgments to "A Proteſtant." There is a verſatility in ſuperſtition equal to its perverſity, which requires vigorous exertions to counteract, and which can be effected only by vigilant unanimity.

An "Old Correſpondent" is informed that a letter is left for him with our Publiſhers. It is apprehended there is ſome miſtake reſpecting the pamphlet, "Alliance between Church and State," to which he alludes.

The Verſes on the "Inſtitution of the Yeoman Cavalry" ſhall appear next month.

The communications and letters of ſeveral other correſpondents ſhall either be inſerted or anſwered in our next.

☞ The Appendix to Volume XXIX, containing a copious Review of French, German, Spaniſh, and Portugueſe Literature, and the uſual Hiſtorical View of Politics, will be publiſhed with our next Number on the firſt of June.

APPENDIX

TO VOLUME XXIX.

Geographie Phyſique de la Mer Noire, &c.

Phyſical Geography of the Black Sea, the Interior of Africa, and the Mediterranean. By A. Dureau de Lamalle, jun. Accompanied with two Charts of the Interior Seas and Straits, by J. N. Bauche. Pp. 411. 8vo. Paris. 1807. Imported by Deconchy.

THE claſſical ſtudy of ancient phyſical geography is one of the moſt intereſting, not only to the ſtudent of ancient literature, but alſo to the modern geologiſt, that can occur in the preſent advanced ſtate of general knowledge. It is the only ſource whence the facts which form the baſis of the natural hiſtory of our earth can be drawn, and whence are derived views of the viciſſitudes of nature, which cannot fail to operate on the manners and morals of thinking men. To trace the phyſical changes which have taken place on the face of the earth during a period of four thouſand years; to notice the neceſſary effects of thoſe changes in deſtroying or in making nations; and again to contemplate the almoſt innumerable conſequences of ſuch revolutions both in the phyſical and moral world, with their relative effects on the progreſs of knowledge, furniſh ſubjects equally novel and intereſting to the naturaliſt, ſtateſman, and moral philoſopher. But the pleaſure and utility of theſe ſtudies only tend to excite a more poignant regret at ſeeing them devoted, not to the extenſion of general ſcience, but ſolely to facilitate the progreſs of a lawleſs deſpot to univerſal empire. Such is the obvious motive which dictated by far the greater part of the ingenious reſearches in this volume. Whatever relates to Turkey and the eaſtern nations particularly intereſts the tyrant, and is ſure to meet his approbation: he appears to feel, indeed, the difficulties, if not the impoſſibility, of marching an army to India, and he wiſhes to familiarize his ſlaves with deſcriptions

and hiſtories of thoſe countries, in order to inſpire them with curioſity and reſolution, previous to the "grand undertaking." We ſhall, however, preſent our readers with an analyſis of the contents of this volume.

M. Lamalle confines his reſearches to what is commonly denominated the old world, and to that part of it which contains ſtraits, inland ſeas, or lakes. The natural hiſtory of ſuch ſtraits, ſeas, or lakes, and their increaſe or decreaſe, ſo far as can be aſcertained from the facts recorded in the writings of the ancients, compared with their actual ſtate, he has developed with conſiderable induſtry, and ſometimes with no leſs ſucceſs. With a general view of the geography of the ancients the author commences his remarks, by aſſerting, that "the form of the Black Sea, the bearings of its ſhores, and the channel of the Boſphorus, all tend to make us believe that the communication between it and the Mediterranean did not formerly exiſt; hence the globe has undergone a ſtriking change." This change, he thinks, took place at a period not very remote, and may be aſcertained by chronology, which furniſhes dates, and hiſtory the facts, neceſſary to fix its true epoch.

"I ſhall collect," ſays M. Lamalle, "the obſervations of travellers, and of the moſt accurate modern geologiſts, and after having ſhewn, that without knowing the facts recorded by the ancients, from an attentive inſpection of the places, they eſtabliſh the ſame reſult as the hiſtorical evidences would have preſented, I hope to be able to determine, in a manner ſufficiently preciſe, the epocha, the cauſe, and the effects of this great phyſical event, which has occaſioned ſuch remarkable changes on the borders of the Caſpian Sea, the Sea of Azof, the Black Sea, and the Mediterranean. The aſſiduous ſtudy which I have made of the works of the ancients, and the facts which they have tranſmitted to us, have fully convinced me that geographical knowledge, the phyſical ſciences, and mathematics, were much farther advanced prior to hiſtorical times, than they were at the epochs known in hiſtory. The ſcience and ſkill of the writers of antiquity, whoſe obſervations are verified every day, are thoſe of very rare authors, who, uniting to the obſervation of things a knowledge of books loſt to us, and of languages now unknown, drew from a multitude of ancient ſources, the channels of which are now dry, and of which there only remain ſome ſcattered veſtiges in the maſs of ſyſtems."

There is too much egotiſtical gaſconade and viſionary conjecture in this introductory declaration, to be congenial to a mind inured to the inveſtigation of phyſical phenomena and hiſtorical events. It is perfectly gratuitous in the author to aſcribe profound phyſical knowledge to the ancients, al-

though their accurate knowledge of local geography and the mathematics cannot be queſtioned. The correctneſs of two or three circumſtances are not ſufficient to eſtabliſh the accuracy and the extent of the general knowledge of any writer, either ancient or modern. It has been long obſerved that there is no book without ſome truth in it, and therefore the verſes of Homer muſt participate in the general character. But to repreſent the poets as profound philoſophers, as deep-learned geographers, and to conſider the Odyſſey as a work of geography "more exact" than even the hiſtory of the Jews, is to raiſe credulity on the ruins of reaſon, and ſacrifice truth to the phantoms of a ſickly imagination. A tolerably accurate idea, indeed, of the real knowledge of the ancients may be formed by compariſon; and if we compare the actual knowledge poſſeſſed by our fathers about the latter end of the 16th and beginning of the 17th century with that now poſſeſſed, we ſhall then be better able to form an opinion of the extent of the phyſical knowledge of ancient authors. After ſuch an inveſtigation we ſhall moſt probably be convinced that the real *phyſical* knowledge of the ancients was greatly inferior to that of the moderns at the commencement of the laſt century. Yet M. de Lamalle, like Mr. Gell, is determined to prove the accuracy of Homer, by making nature appear to be what he has repreſented it; and where the deſcriptions of the poet have not the leaſt reference to the actual appearance of the country, he contrives to reconcile the differences by ſuppoſing the earth to have undergone the neceſſary phyſical changes in the interim. We have no doubt, indeed, that the poems attributed to Homer were original metrical hiſtories, compiled from the vulgar traditions of the countries to which they relate; but to ſeek accurate phyſical knowledge in ſuch writings is ſurely too ſimple to merit ſerious attention. M. de Lamalle is no leſs eager to prove the priority of Homer to Heſiod; but many of his arguments duly appreciated tend to prove directly the reverſe. Elian ſtates that the Greeks were indebted to Lycurgus for the poems of Homer: now as the former left Sparta only thirty-five years after the reputed era of the latter (907 B. C.), he thinks that this circumſtance proves Homer to have lived at leaſt two centuries earlier. But it is not poſſible to believe that the Iliad and Odyſſey were written by one perſon, and left ſcattered as legendary tales nearly two hundred and fifty years, before they were collected by Lycurgus. The circumſtance of Ariadne being made a goddeſs, as the wife of Bacchus, by Heſiod, and a ſimple mortal by Homer,

he ſuppoſes indicative of the ſuperior antiquity of the Odyſſey, the contrary of which is equally ſuſtenable. The Theogony of Heſiod is alſo deemed a proof of his poſteriority to Homer; but it is juſt as rational to ſay that it had only become more ſimple in the days of the latter. Becauſe Heſiod does not mention the deluge of Deucalion, it is inferred that its antiquity had ſunk it in oblivion; we might rather infer that it had not taken place before his time. The author's defence or rather praiſes of Homer, taken from Strabo and Polybius, are leſs objectionable; but his devotion to the poet obliges him to beſtow many idle conjectures, in order to account for the ſituation of the iſland of Pharos being one day's ſailing *(noctis et diei curſum)* from Egypt. To ſupport this point, he ſuppoſes the voyager, Menelaus, to have ſet out from the lake Mareotis to be a day and night in going to Pharos. Nevertheleſs, he appears to eſtabliſh ſufficiently the poſition, that during one thouſand eight hundred years the level of the Mediterranean has not materially changed, and that the actual ſtate of valleys and fertile plains is not ſo ancient as the atheiſtical philoſophiſts ſuppoſed. The changes which the lake Mareotis has undergone induce the latter belief, as well as the circumſtance of the remains of the ruined temple of Heliopolis being ſtill in exiſtence two thouſand years after it was plundered of all its riches and ornaments.

The Elyſian Fields, Tartarus, Acheron, Cimmerians, Leſtrygones, Iberia, and the iſland of Æa, preſent the author with ſubjects for proving the accurate geographical knowledge of Homer. This, however, he alſo effects by alledging that ſome verſes, eſpecially thoſe imputed to the oracle of Tireſias (Odyſ. 11, 120), ordering Ulyſſes to travel again after he returned to Ithaca, have been interpolated. Anaximander, Hecatæus, Thales, Strabo, Hipparchus, and Herodotus, are next examined, and their general accuracy and knowledge of geography appreciated. M. de Lamalle then reviews what has been ſaid by the ancients and moderns reſpecting the interior of Africa, the ſource, direction, and junction of the Nile and Niger, the expeditions of the Ethiopians, Alexander, Ptolemy Philadelphus, and Ptolemy Evergetes, and the geographical works of Pytheas and Eratoſthenes. From the geological remarks of Eratoſthenes, of Straton and Xanthus, the author concludes that the deſert of Ammon, now called Bahr-belâ-mâ, or ſea without water, being full of ſhells and petrified wood, is ſimilar to the ſaline plains on the borders of the Caſpian Sea. He alſo confirms the opinion of Eratoſthenes, that the level of the ſea is different in diverſe parts of the world; the level of the Red Sea

is twenty-eight feet, that of the Black Sea from thirty to forty feet above that of the Mediterranean. His examination of ancient authors, and the limits which they give to the ſea of Azof, the Caſpian and the Black Sea, diſcovers conſiderable learning and induſtry, but his reſearches are of a nature not to be abridged, neither would they be perfectly intelligible without the illuſtration on the map. The boundaries of the Black Sea before the rupture of the Boſphorus, and its junction with the Mediterranean, he makes to extend beyond the ancient courſe of the Oxus, nearly to the foot of the great mountains of Imaus in Scythia, including the lake of Aral or Khowareſm, the whole of the preſent Caſpian, and running from Great Bucharia to Orenburg, and thence including the greater part of the Ural, Wolga, and Don rivers to the Danube, on the eaſt, north, and weſt; and on the ſouth paſſing along the baſe of the mountains of Caucaſus. The vaſt plains of Kipzak and Aſtrachan are alſo included in theſe boundaries of the Black Sea, which the author fixes one thouſand five hundred and twenty-nine years before the Chriſtian era. M. Lamalle alſo determines the limits of the ſea of Azof in the time of Herodotus to have extended from the preſent iſthmus of the Crimea or Taurida to the plains of Aſtrachan, and the foot of the mountains of Caucaſus. In the ſecond century it had diminiſhed to about one third the diſtance between its preſent boundary and Aſtrachan.

The irruption of the Euxine or Black Sea into the Mediterranean, commonly called the Deluge of Deucalion, although a familiar ſubject, the author has rendered ſomewhat novel, by a very judicious and agreeable collection of the facts recorded in ancient writers, ſupported by the obſervations of modern ſcientific travellers, who have deſcribed the principal geological and mineralogical phenomena which occur in the adjacent countries. The formation of the Propontis or Sea of Marmora, and the ſtraits of the Dardanelles, he aſcribes, as uſual, to a volcanic eruption, and ſuppoſes the iſlands of the Archipelago to have been mountains in that part of Greece now a ſea. In order to avoid the imputation of viſionary ſpeculation, he alſo collects a number of hiſtorical accounts of the extraordinary effects of volcanic eruptions in different parts of the world. The hiſtorical details of the effects of this deluge on Theſſalia are too much involved in fable to admit of phyſical inveſtigation; and the author, who founds moſt of his conjectures on hints taken from the poets, rather amuſes than inſtructs his readers. It is however extremely probable that many of the fables which deſcribe the volcanic countries as having been the theatre of combats be-

tween the giants and the gods, have originated from confounding the terms Θεὸς, God, and θεῖον, which ſignifies both divinity and ſulphur, the ſame as the fable which makes Bacchus ſpring from Jupiter's thigh, founded on the word μηρὸς, which ſignifies either thigh or the branch of a vine. M. Lamalle, in theſe enquiries, endeavours to aid the geologiſts who ſupport the Neptunean theory of the earth, by quoting the opinion of Demetrius of Lampſacus, who lived in the fourth century, and aſſerts, according to an inedited Greek MS. in the library at Paris, that "the earth and water were the firſt exiſting elements, and that the opinion of Heraclidus was, that all were formed from the cryſtallization of matter in the ſtate of fluid, after a revolution cauſed by the waters." Such opinions, however, will not greatly influence thoſe of modern geologiſts. The author is not more ſucceſsful in fixing the epoch of the Deluge of Deucalion, and after quoting ſeveral authorities, only ſtates, that "the Pelaſgians of Samothracia had temples ornamented with columns and capitals, and many populous villages at the time of the irruption of the Euxine, and that the Pelaſgian Phoronæus, ſon of Inachus, gave laws to the Argiens about 395 years before the Deluge of Deucalion." This event, however, is fixed by other chronologiſts at 1529 years before the Chriſtian era. But if Inachus founded the kingdom of Argos in the year 1856 before Chriſt, only 327 years before the reputed epoch of this deluge in Theſſaly, we are at a loſs to determine how his ſon, according to our author, could have reigned 395 years before that cataſtrophe. This error, indeed, ſeems almoſt voluntary in M. de Lamalle, who wiſhes to ſupport an opinion of the high ſtate of cultivation to which the arts and ſciences had attained among the ancients; but he is rather unfortunate in chuſing the Pelaſgians (wanderers) for this character, which they certainly much leſs deſerve than the wandering Arabs of the preſent day. The following is the ſummary of facts given by our author relative to this event.

"1ſt. That Dardanus arrived in Thracia immediately after the irruption of the Euxine into the Mediterranean. 2d. That the village of Opus was built after the inundation of Deucalion, whoſe deſcendants reigned till the time of Pindar. 3d. That the deluge of Deucalion happened in the reign of Cranaus, the ſucceſſor of Cecrops: and, 4th. That a few years after this cataſtrophe, Cadmus came to be initiated into the myſteries of Samothracia, by Jaſius the brother of Dardanus. Theſe facts are eſtabliſhed by hiſtory and chronology, both of which are ſufficiently authentic. The genealogy of the Trojan princes has been faithfully preſerved by

Homer. We find eight generations from Nictymus, King of Arcadia, and brother of Pallas, whoſe daughter was married to Dardanus, to Hector and Ænæus, and there were ſeven generations between Deucalion and Neſtor. It was therefore in the 1529th year before Chriſt that the deluge of Deucalion or irruption of the Euxine Sea happened. In 1541 Deucalion had paſſed into Theſſaly with his Curates, Leleges and other inhabitants of Parnaſſus, expelled the Pelaſgians, and eſtabliſhed himſelf in their country. Twelve years after a conſiderable part of Thracia was deluged with water, and became a ſea. The variations in the different chronologies of this cataſtrophe only amount to twenty-four years, and three of the oldeſt differ but ſix years. By the chronicle of Paros, the irruption of the Euxine, or deluge of Deucalion, is ſtated to have taken place before Chriſt 1529; the chronicle of Thraſyllus 1524; an ancient chronologiſt, cited by Cedrenus, 1548; and by Euſebius 1530."

M. Lamalle, digreſſing from his immediate ſubject, preſents his readers with two diſſertations on the "antiquity of writing among the Greeks and Pelaſgians," and on the "ancient uſe of paper." In the former the author only collects the ſcattered obſervations of different commentators on the ancients, and quotes ſeveral authors whom, it is evident, he has either never read or groſsly miſconceived their meaning. Faithful to his principle of ancientneſs, he does not fail to date alphabetic writing among the Greeks and Pelaſgians at four centuries prior to the deluge of Deucalion! The Pelaſgians who adopted the letters of the Phœnicians, being intermixed with the Hellenes, and other people of Greece, the latter language became the moſt general, and the commerce of the Athenians rendered it alſo the richeſt and moſt cultivated. Several centuries elapſed in the gradual decay of the Pelaſgian and aſcendancy of the Grecian language; and in the interim the language of the Romans was coming into exiſtence, and appeared to be chiefly taken from the Pelaſgian, with all thoſe provincial corruptions, which in proceſs of time frequently conſtitute a diſtinct language. The author thinks that the analogy between the Greek and the Latin will be more fully eſtabliſhed by the inſcriptions and works in Herculaneum, and that we ſhall then have "a more correct and more extenſive knowledge of the Pelaſgian, Æolian, and Dorian languages, which are the true ſource of the language of Ennius, Plautus, Salluſt, Cicero, and Virgil." The Pelaſgian characters and language continued without interruption from "Deucalion to Homer, in deſcending from Linus, the cotemporary of this prince and of Thrace Thamyris, the pupil of Linus and inventor of poetry ſet to muſic, to Orpheus and Pronapis, who had the honour of having the great

Homer for his pupil." According to Dionyſius of Milet, Orpheus and Pronapis tranſmitted their works to poſterity in the Pelaſgian writing. To this liſt of poets prior to Homer may be added the names of Olen of Lyria, who wrote hymns before Orpheus; Pamphous, cotemporary of Orpheus; Euclus of Cyprus; Muſæus, ſon of Antiphemus; Lycus, ſon of Pandion (the two latter were Athenians); and the Bæotian Baris, whoſe works were read by Pauſanias. As to the ancient uſe of paper, M. Lamalle adds little to our preſent ſtock of knowledge, and only obſerves, that it evidently aſcends to the higheſt antiquity, as the French found Egyptian MSS. on papyrus, in running writing, in the tombs of Thebes, which was deſtroyed 2300 years ago. Almoſt all the author's geological facts are copied from Buffon and Pallas. The following is the reſult of his principal inquiry.

"1ſt. From Herodotus to the preſent time, the ſea of Azof has diminiſhed five-ſixths. 2d. The Caſpian Sea ſince that epoch has retired to the north more than a degree and a half, and has decreaſed in length more than one-third. 3d. The Black Sea from that period has undergone conſiderable changes in its northern part, from the mouths of the Danube till thoſe of Phaſus, in all of which it is impoſſible to find the places deſcribed by the ancients, if they are as repreſented on modern maps. 4th. Twelve or thirteen centuries before Herodotus, the Caſpian, the lake of Aral, the ſea of Azof, and the Black Sea, were united, and formed an interior ſea, almoſt equal in extent to the Mediterranean, but without communicating with it at that time. 5th. A multitude of hiſtorical evidences, ſeveral of which aſcend almoſt to contemporary authors, fix the formation of the channel of the Boſphorus, or the irruption of the Black Sea into the Mediterranean, at 1529 years before Chriſt, or the age of Cadmus, Dardanus, Cecrops, and Deucalion. The moſt exact and moſt ancient chronologies place this grand event, which they call the deluge of Deucalion, at the ſame epoch; and the moſt able geologiſts, from an examination of the places, confirm the facts unanimouſly atteſted by antiquity. 6th. By this effuſion of the Euxine a part of the iſlands of Samothracia, Rhodes, and Delos, were ſome time covered with the waters of the ſea. Laſtly, it was at the ſame epoch that the ſhocks of earthquakes ſeparated Oſſa from Olympus, opened the vale of Tempe, and, in permitting the Peneus to diſcharge itſelf into the ſea, left the plains of Theſſaly dry, although they were before but a great lake without iſſue."

The remainder of this volume is occupied with hiſtorical details and deſcriptions relative to the nature and formation of the Straits of Meſſina, Scylla, Charybdis, and the Straits of Gibraltar. In the former the author does little more than abridge the excellent deſcriptions of the naturaliſt Spallanzani;

in the latter, the memoirs of Colonels James and Imrie have been the chief guides to him in drawing up a ſlight ſketch of the ſuppoſed formation and nature of the Straits of Gibraltar and the adjoining countries. Throughout this work it is very rarely that we find the author advancing any thing properly original, or explaining any difficulty in a manner not before attempted; nevertheleſs, he has collected, and judiciouſly arranged, a conſiderable number of facts and obſervations, which will not fail to intereſt thoſe who turn their attention either to modern geology, or the phyſical geography of the ancients. Two well executed maps, one delineating all the ſtraits in the Mediterranean and circumjacent ſeas, and the other the different routs of the ancients in the interior of Africa, deſigned by M. Bauche, accompany M. Lamalle's volume of ancient geography.

Voyage en Hanovre fait dans les Années 1803 *et* 1804.

Travels in Hanover in 1803 *and* 1804, *containing a Deſcription of that Country with reſpect to Religion, Politics, Agriculture, Commerce, Mineralogy, &c.; a View of the Manners and Cuſtoms of the Inhabitants; Details of the Chain of the Hartz, and the Ancient Saxon Divinities; Extracts from Leibnitz's Project for the Conqueſt of Egypt, preſented to Lewis XIV; and Events of the Seven Years Wars.* By M. A. B. Mangourit. Pp. 500. 8vo. Paris. Imported by Deconchy.

THE political intereſt of Hanover is now loſt for ever to this country; the fall of the German empire decided its deſtiny; and had we even the power, we cannot have the will to re-eſtabliſh the former order of things throughout the whole of the European continent. The political organization of Germany, indeed, was radically defective; and had it not fallen before France, it muſt finally have become the victim of Ruſſia: in either caſe the intereſt of Hanover, deprived of its political influence in electing an Emperor, muſt have been materially injured. The jealouſy and moral depravity of Pruſſia and Auſtria alſo were too inveterate to admit of a cure, as we have ſeen that the abject ſubmiſſion of both to a third and naturally hoſtile power was not ſufficient to awaken in them a feeling of their true intereſts, and a diſpoſition to reciprocal forgiveneſs, or mutual confidence and co-operation for ſelf-defence. The pride and mulierofity of the Houſe of Auſtria have been enfeebled and chaſtized, but we fear not yet

reformed; the licentiouſneſs, luxury, and infidelity of Brandenbourg puniſhed, and left with the power only to invoke that mercy which it ſo lately laughed to ſcorn. The vigorous deſpotiſm of France has riſen on the ruins of both, and Hanover participates in the general deſolation. If, however, it has loſt in political influence, the loyalty and unchangeable fidelity of its inhabitants have greatly raiſed it in moral eſtimation; and although we may have become indifferent about the ſtate, we cannot help feeling for the unmerited and unparalleled ſufferings of a brave and virtuous people. With this impreſſion we ſhall examine this picture of their country and of their manners and cuſtoms, as repreſented by a Frenchman, who diſplays all the vulgar characteriſtic traits of his nation on every occaſion.

M. Mangourit begins by announcing his diſpoſition to travel: having viſited North America and the ſouth of Europe, he felt a wiſh to ſee Holland, Weſtphalia, and Hanover; in the latter "he deſired to ſee the French colours flying where they had not been for forty-ſix years." The author paſſed through the eaſt of Holland, and arrived in Hanover two days after the occupation of that city by the French army. He makes ſeveral very ridiculous and indecent remarks on the manners of the people as he paſſes, eſpecially in what relates to their feeding their horſes with bread and beer or gin; and the quantities of pewter *piſcines nocturnes* arranged in the kitchens, which, he ſays, the modeſt and polite Dutch women called mirrors *(looking-glaſſes)*. The palace of Oſnaburg, which is very grand, he found "inſupportable, and ſaw nothing in it beautiful either within or without." This is French criticiſm of the fine arts. Of the members of the electoral government, however, he ſpeaks rather more favourably. Meſſrs. Patge, Brandes, Mænikhauzen, the Grand Bailiff Sherer, Lieut. Col. de Bock, and the Counſellor of State *Feder*, ſhare in his inſidious approbation. *Feder* was the civil director of the *Georgianum*, or military ſchool, and is thus characterized by the author.

"This reſpectable old man is perfectly acquainted with the public inſtruction and natural hiſtory of the country. Well recommended, I was received with ſerenity; but adding to the recommendation the diploma of a member of the Philotechnic Society, his arms opened with affection, and I felt that the paſſion of letters had inſpired a delightful fraternity between a native of Franconia and a native of Brittany. Sixty-ſix years had neither diminiſhed the freſhneſs of his ideas nor weakened the ardour of his language. In leſs than an hour I diſcovered that he was attached to the prince, his benefactor [his Britannic Majeſty]; that he was a good huſband, good father,

and good ſubject; that his forty pupils were to him ſo many adopted ſons confounded with his own, and treated with the ſame tenderneſs. Let us ſketch his portrait: his phyſiognomy is mild, noble, and ſpiritual, with white hair, middling ſized forehead, blue eyes, aquiline noſe, graceful mouth, high head, active gait, and meagre but nervous body; his look is affectionate, and his ſmile flattering; his traits, his geſtures, and his movements, diſplay in the moſt lively colours the emotions which he experiences; we even ſee in the ſerenity of his countenance that he has never diſguiſed any thing either to God or man."

To this ſketch of a very worthy character ſucceeds the author's panegyric on the ſurrender of Hanover to France; after which he introduces an anecdote of Field Marſhal Faber, who, in the midſt of a ſplendid feaſt, yielded to the importunity of his mother, and introduced her in rags to his gueſts. This is no doubt a very appoſite circumſtance, and one which he ſeems to think particularly happy at the preſent day. This invidious remark is followed by another of the ſame character, which ſufficiently ſtigmatizes the vulgar French malignity of this traveller's mind. We do not wiſh to extenuate the pride or haughtineſs of our countrymen, but the following remark exceeds in palpable falſehood and malice every thing we have hitherto ſeen. Speaking of the falſe report of many Engliſhmen being employed in Hanover, he aſks,

"Do you wiſh to know why the Engliſh are not liked in Hanover? It is becauſe that they are in no country truly amiable, at leaſt that they will not ſacrifice the indecent tone of ſuperiority which they every where arrogate to themſelves. According to them, their country is of all nations the moſt free, while it is the moſt venal; the moſt philoſophical, while it is far from practical morality; the moſt humane, when the blood of men coſts it nothing; the moſt brave, when it has the wind and numbers; and the moſt independent, when it is agreeable to the will of Europe to chain it for ever. If the Engliſh are deteſted throughout Hanover, it is becauſe thoſe who have been there have not diſſembled the atrocious diſdain which a mercantile people in their delirium diſpenſe to paſtors, agriculturiſts, and warriors. Can it be believed that the good inhabitants of the country and villages of England do not feel the injury done them by their upſtarts? From that may be eſtimated the reſentment produced throughout all Europe by the groſs irony, the impertinent ſmile, and the domineering look of a great many of the Engliſh, who owe their ſtrange metamorphoſes to fleeting circumſtances, their courage to the failing of their ſhips, and their fortune to bold actions. If it has been generally believed that the Engliſh were in place, in honour, and alſo in eſteem in Hanover, a country where there are *much more liberty, manners, and uſeful information, than in the three United Kingdoms*, it is neceſſary to remove immediately the deception."

We believe an Engliſhman would find it difficult to compoſe as many ſentences ſo artfully falſe as the above; and we are ſtill happier to be certain that no Engliſhman could for a moment conceive the whole extent of French turpitude either nationally or individually. M. Mangourit is wholly ignorant both of the language and people of England as well as the Engliſh merchants, and therefore attributes to them the features of his own mind. His ignorance and abuſe of the ſtyle of building, which he calls Gothic and Saxon, in Hanover, is worthy of a learned member, bearing with him his "diploma of the Philotechnic Society," like the pocket-book of our travelling knight. With the ſame flippancy, but with rather more decency, the author ſpeaks of the ſtate of education and of the univerſity of Gottingen. The ſterility, however, of Lower Saxony, and the beds of Hanover, furniſh him with ſubjects for ridicule, particularly the latter, in which he complains that perſons are obliged to ſit as in a ſeat of juſtice, rather than lie as on a bed, in conſequence of the enormous bolſters and pillows! But all the inconveniences of the Hanoverian beds, however, were ſoon forgotten on his arrival at Hamburgh, where his happineſs was completed by an expectation of a revolution in England!!

M. Mangourit gives a detailed account of the *Georgianum*, or public ſchool, inſtituted in 1796, under the auſpices of his Britannic Majeſty, in which young men, deſtined either for the learned or military profeſſions, are carefully educated according to their peculiar taſtes and talents. A more intereſting ſketch follows of the life and works of M. Ramberg, painter to his Majeſty in Hanover. This able artiſt, who was born in 1763, and patronized by a ſovereign truly the protector of the arts, has ſtudied in Italy and in this country, painted ſeveral valuable pieces in Venice, Rome, and London, beſides numerous architectural deſigns and engravings. Among the moſt diſtinguiſhed of his pieces is the Pharo Table, at which he has introduced perſons of almoſt every nation and character, with the greateſt fidelity to nature. In caricature the author conſiders him to excel in that ſtyle of painting which *caſtigat ridendo mores;* but Frenchmen are very indifferent judges of caricatures, and have never given any great proof of talents in that branch of the arts. In treating of the religion alſo of the Hanoverians he inclines to liberality without underſtanding toleration. He relates a characteriſtic anecdote of the Catholics of Oſnaburg. "General Deſolles, commander of a diviſion there, having invited the ladies to a ball, was ſurpriſed to find ſo few Catholics attending. On inquiring the cauſe, he learnt that

their Biſhop had not been invited, and that in conſequence they would have thought themſelves wanting in reſpect to his dignity had they accepted the General's invitation. The error was reparable; the Biſhop was ſolicited by the General himſelf to attend a ſecond ball; he accepted the invitation, and his flock followed his example. In France," obſerves the author, "the prieſts do not go to balls in horror of the dance of God's people round the golden calf; at Oſnaburg they aſſiſt in memory of the royal prophet dancing before the holy ark."

On viſiting the public library and the literary archives, our traveller inquired for the copies of the Oxford Bible, and was informed that, on the alarm of an invaſion by the French, they, with ſeveral reliques from the Holy Land, were packed up and ſent to Brunſwick, but the Duke refuſed them a depôt, and it is believed that they were ſent to London. Among the reliques were a jacket belonging to the mother of the Virgin Mary; a finger of St. Mark; and a black Madona! We have never heard of the arrival of theſe precious remains in this country; but our Catholic readers will, no doubt, thank us for communicating to them ſo intereſting a circumſtance, that they may perhaps regain ſuch important reliques after their being the ſport of Hanoverian heretics nearly eight centuries ſince their removal from the Holy Land. A much more intereſting relique however ſtill remains in this library, the original MSS. of Leibnitz. A few of the maxims collected by him are extracted by our traveller, but they do not diſcover either very acute or very original modes of thinking, neither do they convey any important truths, and are greatly inferior in every reſpect to many ſimilar works of earlier Engliſh writers. We tranſlate the following: "Never truſt to the *faremo* of Rome, the *adeſſo* of Italy, the *magnana* of Spain, the *by and bye* of England, the *warrant you* of Scotland, or the *tantot* of France, for they are of little conſequence." "War makes thieves, peace leads them to the gallows." "The poor who give, demand." "Take people as they are, and the times as they come." M. Mangourit, however, ſeems to have been much better pleaſed with Leibnitz's project for conquering Egypt, which he addreſſed to Lewis XIV, and the greater part of which is here reprinted in this tour. The ſketch of the political adminiſtration of Hanover under its Elector, muſt convince even Frenchmen that it has ſuſtained by far the greateſt loſs in the deſtruction of its government of any other country in Europe. In no other on the Continent did the people enjoy ſuch eaſe and happineſs, in none ſo perfectly exempt from every kind of oppreſſion, but now

unfortunately the moſt oppreſſed on earth. In order, however, to elude this moſt obvious reflection, the author, with conſummate art, as well in the trade of book-making as in political fineſſe, introduces a long extract of nearly fifty pages tranſlated from Warington's Hiſtory of the Kingdom of Wales! This trick can have no other motive than to prevent thinking Frenchmen or others from deploring the fate of the Hanoverians, by diſtracting their attention. On the Hanoverian adminiſtration of juſtice, now unhappily no more, he involuntarily pronounces a moſt ſublime eloge.

"It is immaterial to the Hanoverian," ſays he, "whether his government be monarchical, democratical, or mixed, ſo that it is eſſentially juſt. It matters not whether a *herzog* (Duke), a regency, or a petty council, move the wheels of ſtate, provided they do not injure any perſon, and find bread to thoſe in want, the ſurgeon to the wounded, water to the houſe in flames, vigilance on the great roads, and the civic crown to thoſe who merit it. Paſs, traveller, and interfere not in this government. If the paſſenger is a man devoid of all political ſyſtem, and only devoted to the real happineſs of humanity, he will ſay to the Hanoverian, Remain on thy ſoil, and never paſs its frontier."

We paſs over the author's partial and feeble ſketch of the hiſtory of the ſeven years war to notice the account of the mineral waters in Lower Saxony, furniſhed to our traveller by Blumenbach.

"In Hanover, at *Rihburg*, according to Weſtrumb, 100 cubic inches of water contain 64 carbonic acid gas; in 20 lbs. there are 78 grains of reſinous matter, 3 muriate of magneſia, $2\frac{3}{8}$ muriate of lime, $1\frac{1}{6}$ muriate of ſoda, $32\frac{1}{2}$ ſulphat of magneſia, $20\frac{5}{12}$ ſulphat of ſoda, $\frac{3}{4}$ oxyde of iron, 1 alumine, $59\frac{1}{4}$ carbonat of lime, 43 ſulphat of lime, and $1\frac{1}{2}$ ſilica. At *Winſtar*, 100 cubic inches contain 47 ſulphurated hydrogen gas and 30 carbonic: in a pound 17 grains ſulphat of lime, 5 ſulphat of magneſia, and 3 ſulphat of ſoda. At *Limmer*, 40 lbs. water contain 111 grs. carb. of lime, 3 carb. of magneſia, 7 carb. of alumine, $16\frac{1}{2}$ earthy ſulphat and muriate of lime, 10 ſulph. of lime with ocre, $18\frac{1}{2}$ ſilica. At *Verden* 20 lbs. contain 2 grs. carb. of iron, 2 mur. of ſoda, $1\frac{1}{2}$ ſulph. of ſoda, 17 carb. of lime, $3\frac{1}{2}$ mur. of lime and ſulph. of magneſia, 7 ſulph. of lime, $\frac{3}{4}$ ſilica, and 1 extractive matter. In the County of Scauemburg, according to Brockmann, at *Nenndorff*, $8\frac{3}{4}$ lbs. of water contain 7 grs. mur. of ſoda, 9 mur. of magneſia, 3 bitumen, 12 ſulp. of ſoda, 27 do. of magneſia, 63 do. of lime, 23 carb. of lime, 4 do. of magneſia, and 4 ſilica. At *Cylſe* in 16 cubic inches of water there are 2 ſulphuretted hydrogen gas and 8 carbonic gas; in 12 lbs. $4\frac{1}{2}$ grs. aſphaltum, $3\frac{1}{2}$ extractive matter, $12\frac{1}{2}$ mur. of lime, 12 do. magneſia, 166 ſulph. of ſoda, 34 do. magneſia, 44 do. lime, 44 carb. of lime,

21 do. magnesia, and 5 carb. of alumine.—County of Lippe. At *Meinberg*, according to Westrumb, 4 lbs. of the muriatic waters contain $\frac{1}{2}$ grain oxyde of iron, $4\frac{1}{2}$ carb. of magnesia, $21\frac{1}{4}$ mur. of magnesia, 198 do. soda, 12 sulph. of soda, 64 do. lime, $29\frac{6}{9}\frac{8}{3}$ carb. of lime, $\frac{3}{4}$ resinous matter, and $17\frac{1}{2}$ carbonic gas. The sulphureous waters in 16 cubic inches contain 3 carbonic and 9 sulphuretted hydrogen gas; in 18 lbs. 1 gr. oxyde of iron, 4 carb. of magnesia, 1 do. alumine, 36 do. lime, $1\frac{1}{2}$ sulphat of lime, 9 sulphur, 11 muriate of soda, 55 sulph. of soda, 60 do. magnesia, 268 do. lime.—County of Pyrmont. At *Pyrmont* the drinking waters contain in 100 cubic inches from 140 to $187\frac{1}{2}$ carbonic acid gas; in 25 lbs. from 2 to 3 grs. resinous matter, 30-32 muriate of soda, 33-37 do. magnesia, 19-37,111-122 sulph. of soda, 93-100,165-189 do. magnesia, 24-$28\frac{1}{2}$ carb. of iron, 90-$94\frac{3}{4}$ do. lime, 79-99 do. magnesia, and 215-220 sulphat of lime. In the bathing waters, 100 cubic inches contain $68\frac{1}{2}$ carbonic acid; in 10 lbs. $1\frac{1}{2}$ grain resinous matter, 8 mur. of soda, 22 do. magnesia, 6 sulph. of magnesia, 65 do. lime, $5\frac{1}{2}$ carb. of iron, 31 do. lime, 19 do. magnesia, and 9 do. alumine. The new baths contain more mineral substances: 100 cubic inches yield $140\frac{5}{8}$ carbonic gas; and 10 lbs. yield 1 gr. resinous matter, $17\frac{1}{2}$ mur. of soda, 15 do. magnesia, 61 sulp. of mag., 37 do. soda, $97\frac{1}{2}$ do. lime, 9 carb. of iron, 68 do. lime, and $12\frac{1}{2}$ do. magnesia. The muriatic waters in 25 lbs. contain 5 grs. resin. matter, 81 muriate of mag., 71 do. lime, 1761 do. soda, 425 sulphat of soda, 174 do. of lime, 29 alumine, 148 carb. of mag., and 91 do. of lime. In the Principality of Paderborn, at Driberg, according to Westrumb, 100 cubic inches yield 175 carbonic gas; in 100 lbs., 13 grs. resinous matter, 23 mur. of soda, 6 do. lime, 93 do. magnesia, 1168 sulph. of soda, 285 do. magnesia, 1085 do. lime, 133 carb. of iron, 689 do. lime, 24 do. magnesia, and 5 do. of alumine."

From this table, for which we have the authority of Professor Blumenbach, and not that of M. Mangourit, any apothecary or other person may make mineral waters quite as good as those in Hanover or Westphalia. The same Professor also furnished our traveller with a description of the boracite found in lamellated sulphat of lime in the mountain of *Kalberg*. This rare mineral is sometimes limpid, sometimes grey, more or less transparent, and often white. When fresh it has a vitreous brilliancy; with efflorescence it becomes rough and heavy. Its fracture is conchoidal; it is always crystallized in cubes, the edges and corners of which are truncated, and the faces of the latter form alternately sextangles and triangles, so that it usually presents twenty-six faces. When not decomposed, it is hard; gravity 2566, and contains, according to Westrumb, 13.50 magnesia, 68 boracic acid, 11 lime, in the opaque boracite (in the diaphanous it is never found), 1 alumine, 2 silica, and 0.75 oxyde of iron. M.

Mangourit's account of the mountain of *Hartz* betrays his ignorance of mineralogy, and is wholly unworthy of our notice. Upon the whole, this is one of the moſt defective, partial, and every way contemptible, volumes of travels which we have ſeen, and is certainly worthy of a member of Buonaparte's Philotechnic Society.

Les Antenors Modernes, ou Voyages de Chriſtine et de Caſimir en France.

The Modern Antenors, or the Travels of Chriſtina and Caſimir in France during the Reign of Lewis XIV; a Sketch of the Public and Private Manners of the 17th Century, from the Secret Memoirs of theſe two Ex-Sovereigns; continued by Huet, Biſhop of Avranches. 8 vols. 8vo. Paris. Imported by Deconchy.

THE hiſtorical work of Barthelemy, under the title of Travels of Anacharſis junior in Greece, gave riſe to the novel of Antenor by Anquetil, and the latter to the preſent volumes. Did not the very baſis of all ſuch works depend principally on fiction, there can be no doubt but that their familiar agreeableneſs would render them much preferable for general uſe to formal and dry hiſtories. The impoſſibility, however, of recording the real ſentiments of each individual on every occaſion, where no particular importance could be attached to them, and the facility, even without the intention, of rendering the very beſt characters either ridiculous or deteſtable, are ſuch as to make us congratulate the good ſenſe and the virtue of our country that no attempts have been made in England to adopt this plan of writing, and that only the firſt and beſt of theſe ideal travels have been done into Engliſh. Even dialogues of the dead are no longer tolerable for the ſame reaſons, and we know of no uſe ſuch a mode of writing can be, except that of ridiculing the enemies of our country. Yet even here it is greatly inadequate to cenſure the atrocities of the preſent age. Of the work before us, however, we have reaſon to ſpeak rather more favourably, as it is admirably well calculated to expoſe the abominations which have prevailed and do prevail in France. The characteriſtic national traits are alſo preſerved with ſo much accuracy and vigour, that we would almoſt ſuſpect that the author was not originally a Frenchman.

The firſt volume begins "intrigues, negociations, combats" in the firſt wars of Lewis XIV in 1654. The "perſons in-

troduced on the ſcene, are Chriſtina, Condé, Turenne, Mazarin, Fabert, the Chevalier Grammont, Gourville, St. Evremont, Marquis d'Humieres, Marſhal Hocquincourt, Father Canage the Jeſuit, the grandſon of Pibrac, &c." Of the manners of thoſe times, the anthor aſks in his preface, who is "ignorant that a robe preſented opportunely by Madam Voiſin made a clerk a Chancellor of France; that a party at cheſs was the origin of the fortune of the Houſe of Choiſy; that the cards elevated Dangeau; that the billiard-table made Chamillard a miniſter, as a letter opened to Madam Maintenon the way to the throne? Is it neceſſary to recal the indecent anecdote which raiſed the Curate Abberoni to the place of Ximenes? A benefice refuſed to the Abbot, ſince known under the name of Prince Eugene, a cup of coffee awkwardly ſpilled; ſuch were the cauſes which twice contributed to ſet Europe in flames." Such monuments of human folly and depravity indeed cannot be too ſeverely ſtigmatized. Yet ſimilar ſcenes are paſſing before us every day, and men are not a tittle the wiſer.

The firſt book of theſe travels begins with Chriſtina's journey to the lines of Arras, during the ſiege by Condé in 1654; where intrigues, negociations, and combats are related by Chriſtina, Condé, Turenne, Mazarin, Fabert, Chevalier Grammont, Gourville, St. Evremont, Marquis d'Humieres, Marſhal Hocquincourt, Father Canage the Jeſuit, &c. Thoſe who wiſh to form correct ideas of the French character, of the frivolity, addreſs, and levity which Frenchmen diſcover on all occaſions, will here find very ſatisfactory traits of the national manners and principles, or rather total want of all principle. The character of Chriſtina of Sweden is ſketched with conſiderable ability, but with an unjuſtifiable aſperity frequently approaching to malice. As the anthor evidently deſigned it for ſatire, we ſhall omit the black colouring, and only enumerate ſome of the more extraordinary features. It is eſtimated that ſhe carried with her from Sweden, after her abdication, in curious MSS. books, pictures, ſtatues, and medals, vaſes and jewellery to the amount of two millions of livres, and depoſited them for a time in Holland. She travelled in man's dreſs from Stockholm to Antwerp, where ſhe reſumed her royal robes, which ſhe at once deteſted and deſired.

"Chriſtina maintained a regular correſpondence with all the learned men of Europe, although there were not perhaps one of them capable of the ſame communication, as ſhe knew eleven languages; ſhe wrote with facility and even elegance in Greek, Latin,

German, Swediſh, Italian, and French; and ſhe read Hebrew and Arabic. The ſciences, it is ſaid, were equally familiar to her; ſhe had cultivated phyſics, chemiſtry, and the mathematics; but ſhe is ſuppoſed to have been infatuated with the reveries of aſtrology. She particularly excelled in philoſophy, in the art of criticiſm, in antiquities, and hiſtory; ſhe called Tacitus, whoſe works ſhe often read, her game of cheſs. When we afterwards diſcover that ſhe was particularly familiar with the intrigues of all the courts of Europe, that ſhe was extremely quick in ſeizing all characters, and bending her own to all ſituations, we are confounded with aſtoniſhment. An eaſy and ſometimes frivolous exterior ſerves to raiſe or diſguiſe qualities ſo rare and ſo oppoſite. No perſon knew better how to animate a converſation and diffuſe gaiety in company by ſallies of pleaſantry. To judge of her from the apparent eagerneſs with which ſhe ſought diſſipation and pleaſures, we ſhould ſuppoſe her ſolely made for them, and would take her for a common woman. After having ridden a horſe like the moſt vigorous cavalier, ſhe went alternately to the converſations of the Fathers Jeſuits, and to the play. She was ſuſpected to be profoundly initiated in the myſteries of the looſe morality of the ſon of Loyola, and to ſee in univerſal religion only a convenient cloak, a more ſecure paſſport, a more ſubtle inſtrument, by means of which ſhe could, in her travels, inſure herſelf more conſequence and agreeableneſs. The ſpruce attitude which ſhe preſerved during the ceremony of the holy myſteries, the liberty with which ſhe cenſured ſeveral cuſtoms, and the inexhauſtible jokes which ſhe paſſed on the Jeſuits, tended to confirm thoſe ſuſpicions. In general her character was ſarcaſtic and ſatirical; ſhe betrayed almoſt always by a ſardonic ſmile the moral ſuperiority which ſhe preſerved over perſons and things. Even the learned, who were the men ſhe eſteemed the moſt, were not ſhielded from the miſchievous ſallies of her wit."

This character is very different from that given to Chriſtina by moſt of the French female writers, who have uſually treated her with that haughty contempt which always diſtinguiſhes pride and ignorance, calling her "Queen of the *Goths*." Theſe facts, however, are more than ſufficient to prove her to have been a very extraordinary woman. The charges of cruelty and levity that are afterwards brought againſt her are no doubt exaggerated, and rendered more ſtriking from the very ſuperiority of her character. The cauſe of her abdication indeed has been attributed to various circumſtances, moſt of which are diſcuſſed here; but the preſent writer, with ſome probability, aſcribes it to the great aſcendency that the Spaniſh ambaſſador, Pimentelli, a native of Amarantha, in Portugal, had gained over her, and for whom ſhe created the order of knighthood, named after his country. This ambaſſador is ſaid to have attracted her attachment by

feigning to be unable to addreſs her at his firſt interview, in conſequence of her ſuperior majeſty, and demanding a ſecond, when he pronounced a long and ſtudied addreſs, after which Chriſtina wiſhed to know the reaſon of his former ſilence. He replied, that the brilliancy and majeſty of her appearance had deprived him of the power of ſpeaking. This coarſe compliment might be ſaid to be acceptable only to a Queen of the Goths. As characters and anecdotes, not regular hiſtory, is the deſign of theſe aſſumed travels, we ſhall tranſlate the portrait of Marſhal Turenne; and now that ſo much has been ſaid about enabling the Papiſts of the United Kingdom to bear arms, and to become Generals and Commanders, it may not be improper to obſerve *en paſſant* that Turenne, Condé, and almoſt all the truly great Generals in France, as well as Guſtavus Adolphus, Charles XII, and Frederick the Great, were *Proteſtants!*

"Henry de la Tour, Viſcount de Turenne, was of a middle ſtature, with large ſhoulders, which he raiſed from time to time in ſpeaking. This was one of the bad habits that are uſually acquired for want of aſſurance. His eyebrows were ſtriking and uniting, which gave him an unfavourable phyſiognomy. He was in ſo many actions in war, with a correct judgment and an extraordinary application to the profeſſion, that he became the greateſt General of his age. Turenne, from his earlieſt years, manifeſted a decided inclination to arms, although the weakneſs of his conſtitution ſeemed to oppoſe his deſires, a circumſtance which was not concealed in his preſence. In order to ſtop ſuch remonſtrances, young Turenne took a ſingular reſolution. During the rigorous ſeaſon, he eſcaped one evening and mounted on the rampart of Sedan, with the deſign of paſſing the night there. His abſence was ſoon diſcovered, and it was in vain that the principal houſes in the city were ſearched. His tutor, deſpairing of finding him, returned by the rampart, and paſſed by the batteries. What was his ſurpriſe to find the Viſcount lying there on the frame of a cannon in a profound ſleep! It was not without ſome difficulty that he was prevailed upon to return to the caſtle; he abſolutely wiſhed to paſs the night on that frame. The dread of his making ſome other imprudent attempt prevented any more obſervations on the delicacy of his conſtitution.

"Cardinal Richelieu, who knew men, and who foreſaw what Viſcount Turenne would one day be, offered him one of his neareſt relatives in marriage; but the Viſcount, apprehending that the difference in religion would be an obſtacle to the good intelligence that ought to reign in the marriage ſtate, explained himſelf faithfully to the Cardinal, who yielded to his reaſons. In this proceeding he even found the character of an honeſt man, which prejudiced him in favour of Turenne; and far from being offended at his refuſal, he eſ-

teemed him the more, and continued to give him marks of his confidence by employing him in the moſt difficult affairs.

"When he ſpoke in council, he appeared one of the moſt irreſolute men in the world, nevertheleſs, when preſſed to take his part, no perſon took it either better or quicker. His true talent, which in my opinion is the moſt eſtimable in war, was that of re-eſtabliſhing affairs in a bad ſtate. When he was weak in preſence of his enemies, there was no ground where, by a rivulet, cut, wood, or eminence, he could not procure ſome advantage from them. He was more circumſpect than enterpriſing, and as he took his meaſures better than others, he gained as many victories as he gave battles. His prudence was the reſult of his temperament, and his boldneſs of his experience. He had a capacious mind, capable of governing a ſtate as well as an army; he was even verſed in polite learning, knew ſomething of the Latin poets, and a thouſand beautiful paſſages in the French; he was likewiſe ſufficiently fond of wit, in which he evinced his ſelf-knowledge. He was modeſt in his apparel, and even in his expreſſions; and one of his greateſt qualities was his contempt of wealth. Never was man ſo little careful of money as him. He loved the women, but without attaching himſelf to them. He reliſhed the pleaſures of the table, but without exceſs. He was good company, knew a thouſand ſtories, was pleaſed to make them, and made them very well. He was civil and benificent, beloved and eſteemed equally by his officers and ſoldiers; and in glory he was, in fact, ſo far above all the world, that the fame of others could no more trouble him, but from his own he never receded."

This character may be compared with that drawn by the Prince of Condé, in his Memoirs of the Great Condé, reviewed in our Appendix to vol. xxvii. The author next amuſes his readers with ſketches of Des Cartes' philoſophy, and his reception by Chriſtina in Sweden. Several of the moſt ſingular opinions of that philoſopher are quoted with more approbation than they deſerve. The character of Condé is alſo exhibited, but with no very friendly ſpirit, as the accuſation of inceſt is preferred againſt him, as if it had been an undeniable truth. His amours too are ridiculed, and even his military talents are ſcarcely allowed their due conſideration. Still however there are many truths conveyed in theſe unconnected narratives, always expreſſed with freedom, if not with decency. The ferocious character of the Coadjutor and Archbiſhop is the ſame as that given him in the fourth volume of Gifford's Hiſtory of France. A general review is taken of the literary men diſtinguiſhed in France during the time Chriſtina is ſuppoſed to paſs at Bruſſels. This ſketch is ſufficiently intereſting, as ſeveral extracts from the poets are given, which enliven the work, and at the ſame time convey very accurate ideas of the progreſs of knowledge

and taſte in that age. The following verſes of Maynard (born in 1582, and died in 1646) evince the tendency of the French, even at the commencement of the 17th century, to licentiouſneſs and atheiſm.

" Nos plus beaux jours vont achever leur tour;
Livrons nos cœurs à *la merci d'amour*.
Le temps qui fuit, Cloris, nous le conſeille;
Mes cheveux gris me font déjà frémir;
Deſſous la tombe il faut *toujours dormir*,
Elle eſt un lit où *jamais l'on ne veille*."

In treating of the merit of the French hiſtorians, the writer ſelects Fourcroi (born in 1600, and died in 1691) to characterize them; and we were pleaſed to ſee that the Proteſtants De Thou and Mezeray, eſpecially the former, were placed at an immeaſurable diſtance from all the others. The Jeſuits and penſioners are conſidered as abſolute ciphers; hiſtorians, who only raiſed a pyramid of lies, to diſappear with the firſt blaſt. Another claſs are the hiſtorical romancers; but the " true, independent, and philoſophical hiſtorians, were the Proteſtants; they have collected ſome fragments of the broken mirror of truth; and in managing this delicate and frightful glaſs, they have ſometimes cut their fingers." The literary ladies of that age, as well as Chriſtina, do not eſcape their due portion of cenſure, and in deſcribing her careleſſneſs and neglect of dreſs, he triumphantly quotes the obſervation of Fabre d'Eglantine—*toutes le femmes ſavantes ſont ſales*—all the learned women are dirty in their perſons and dreſs.

The ſecond volume of theſe Travels commences with Chriſtina's journey to Rome, where the Pope, Cardinals de Retz and Colonna (the latter was a lover of Chriſtina); Joly, attached to De Retz; Poiſſonnet, valet to the Queen; Caſſini, Pouſſin, Claude Lorrain, and other painters, are introduced on the ſcene. At Inſpruck, Chriſtina abjured the Lutheran religion, but without any change of her real ſentiments, either of religion, morality, or civil policy. After this apparently ſolemn act, ſhe went to the play the ſame evening, and jocoſely obſerved to thoſe who accompanied her, " Gentlemen, it is very juſt that you treat me to the comedy after having given you the *farce*." On her arrival at Rome ſhe received confirmation from the Pope, and added to her name that of *Alexandra*. The Pope took every means to amuſe her, and boaſted his ſucceſs in her converſion, whilſt ſhe ſeemed only indulging her caprice in deluding him with a woman's levity. For this, however, ſhe was ſufficiently and deſervedly chaſtized by the contending parties; and although

ſhe ſucceeded in deceiving the Pope, ſhe was obliged to make many ſacrifices to pleaſe him, by keeping Italian inſtead of Spaniſh ſervants, who diſturbed the tranquillity of her retirement, and expoſed her philoſophy. Her reſidence in Italy, however, ſoon became diſagreeable, and ſhe returned to France, where ſhe was received with all the honours due to an independent ſovereign. In the details relative to Rome the author introduces a number of anecdotes of the principal painters who were then diſtinguiſhed, and of their works and manner of life, which are more amuſing than inſtructive, as they are only gleaned from other writers. To the literati of Marſeilles he ſeems ſtill more partial, and preſents his readers with ſeveral details of the writers and literature of that city under the pleaſing viſion of their having retained ſomething peculiar from their Phocæan origin. It is true the *Maſſilienſes mores* of Plautus confers on them an intereſt which will moſt aſſuredly be diſappointed in modern times.

In Chriſtina's journey from Marſeilles to Paris, Lyons and the country are deſcribed; but rather too much commonplace criticiſm on the then living authors is introduced. The intrigues of the courtezans and the clergy fill up the ſcene, with the Queen's viſit to Ninon l'Enclos, accompanied by Madam, or, as ſhe was called, Mademoiſelle, Scarron. The labourer's prophecy to Madam Scarron, that ſhe would one day become the conſort of a monarch, is alſo related, but not illuſtrated, although it was only a mere adulatory conjecture. The particulars of the death of *Monaldeſchi* are more intereſting, as they tend to fully exculpate Chriſtina of that ferocious cruelty with which ſhe has been branded, with more apparent than real juſtice. *Monaldeſchi*, her ſervant, it appears not only aſpired to be her huſband, but even boaſted of her favours, in a manner as injurious to the character of the Queen, as they were falſe and ſcandalous. When his guilt was fully eſtabliſhed beyond the poſſibility of doubt, nay, when he himſelf had confeſſed all, the Queen ordered him to be put to death; and however it may be alledged that ſhe would have evinced more dignity in pardoning him, yet when the baſeneſs of his character is remembered, and his ridiculous preſumption and vanity, there appears no other mode of effectually chaſtizing ſuch a wretch, than making him ſuffer death. That the Queen had a *right* to do this in the manner ſhe did has been ſatisfactorily proved by Leibnitz, John Teſmar, and ſeveral of the moſt diſtinguiſhed juriſconſults in France and other nations. The cruelty of the act is therefore loſt in its juſtice. The court of France, however, took offence at its being committed in the royal palace: Car-

dinal Mazarin remonſtrated with Chriſtina, who immediately left France with the diſapprobation of the public. Several notes are appended to this volume, deſcriptive of the ſtate and progreſs of ſcience and the arts in France during that period, which are not deſtitute of intereſt, although all diſcoveries, as uſual, are claimed by the French.

The third and laſt volume of theſe Antenors or travellers is devoted to the progreſs of Caſimir, King of Poland, become an abbot of St German de Pres, in France. Here the author, as uſual, indulges his predilection for ſketching portraits, ſome of which are by no means unhappy, and they are diſtinguiſhed by ſo much freedom of remark as to palliate their defects in favour of their impartiality. The name of *Sevigné* is ſo familiar to every boarding-ſchool miſs, that we cannot extract a better known character as a ſpecimen of theſe hiſtorical and deſcriptive portraits.

"Madam Sevigny has generally the fineſt colour in the world; her eyes are ſmall and brilliant; her mouth flat, but a fine colour; her forehead high; her noſe like to herſelf only, neither long nor ſmall, but ſquare at the point; her jaw like the tip of her noſe; every feature, which detached is not handſome, yet when taken together is ſufficiently agreeable. She has a fine figure without a good mien; her limbs are well made; but her breaſt, arms, and hands are ill ſhaped. Her hair is flaxen, looſe, and thick; ſhe dances well, has a correct ear, an agreeable voice, and ſings a little. Such is her appearance. There is no woman who has more wit than her, and very few ſo much; her manner is entertaining, but, for a lady of quality, rather too wanton or familiar. A wit loſes nothing in her company; ſhe liſtens to him, enters minutely into all he ſays, anticipates, and generally leads him much farther than he thought to go. Sometimes alſo ſhe is led into embarraſſments; the warmth of pleaſantry leads her on, and in this ſtate ſhe receives with joy every thing introduced, however looſe, provided indeed that it is veiled. She anſwers with intereſt, and would believe herſelf deficient did ſhe not go beyond whatever has been ſaid to her. With ſo much fire, it is not extraordinary that her judgment ſhould be but moderate, as theſe qualities are uſually incompatible, nature not working miracles in her favour. A ſprightly fool will always be preferred by her to a decent ſerious man. The gaiety of people prepoſſeſſes her; ſhe judges not if one underſtands what ſhe ſays. The greateſt proof of talent that one can give her, is to evince admiration of her; ſhe loves incenſe, wiſhes to be loved, and for that ſhe ſows in order to reap; ſhe flatters to be flattered; in general ſhe admires all men, of whatever age, family, or merit they may be, or whatever profeſſion they are; all are to her good, from the royal mantle to the caſſock, the ſceptre to the inkſtand. Among men ſhe prefers a lover to a friend, and among lovers the gay to the grave: the ſerious flatter her vani-

ty, the ſprightly her inclination; with the latter ſhe is amuſed, while ſhe flatters herſelf with an opinion of her own merit in having been able to diſpenſe with the languor of the former. She is of a cold temperament, at leaſt if we believe her late huſband, and to that he owed her virtue, as he ſaid. All her fire is in her genius, which amply atones for the coldneſs of her conſtitution: if we regard her actions, I believe that conjugal fidelity is not violated; if her intention, that is another thing. To ſpeak frankly, I believe that her huſband, however exempt before men, is a cornute before God. This beauty, who wiſhed to participate in all pleaſures, found a ſure means, as ſhe thought, of enjoying them without ſacrificing her reputation; ſhe made friends of four or five prudes, with whom ſhe goes every where, regarding leſs what ſhe does, than with whom ſhe does it. In doing ſo, ſhe perſuades herſelf that honeſt company ſanctions all her actions. Sometimes ſhe poſitively refuſes a party to a public walk in order to eſtabliſh an opinion of her regularity in the world; and a little time after, believing that the noiſe of her refuſal might enable her to walk covertly, ſhe makes four or five parties to a private walk. She naturally loves pleaſure; yet policy and inequality often oblige her to deprive herſelf of it; it is for one or other of theſe reaſons that ſhe often goes to a ſermon the day after an aſſembly. With ſome faſhions which ſhe has given the public from time to time, ſhe thinks to prepoſſeſs all the world; and imagines, by doing a little good and a little evil, that all that could be ſaid of her is that ſhe is an honeſt woman. The flatterers with which her petty court is full addreſs her in a very different manner, and never fail to aſſure her that it is impoſſible to reconcile wiſdom to the world, and pleaſure to virtue better than ſhe has done. For a woman of talents and quality ſhe is too much dazzled by the grandeur of the court. Her economy too, if not her avarice, is more conſpicuous than her generoſity. The greateſt application of Madam Sevigny is to appear what ſhe is not, and from the time that ſhe devoted herſelf to that ſtudy ſhe has learned to deceive thoſe who have not applied themſelves to know her; but unfortunately for her, it is not all gold that glitters. She is unequal even to the pupil of the eyes and the eye-laſhes; her eyes are of different colours, and as they are the mirrors of the ſoul, theſe inequalities are as an advertiſement given by nature to thoſe who approach her, not to place too much confidence in her friendſhip."

It is certain that there is much more truth than elegance in this portrait and character of Madam Sevigny. The effuſions of a mind ſo weak and ſo unprincipled as her's has been, muſt participate of the ſame character. She was, in fact, much more abandoned than ſhe is here repreſented, as many of her letters but too fully prove; and we hope that her literary works, neither in the original nor the tranſlation, will be ſo much ſtudied in this country as they have been;

their flippant neatneſs, for they are not truly elegant, is a very inadequate compenſation for their frivolity and immorality.

The particulars relative to the character of Caſimir, who was alternately Jeſuit, Cardinal, King, and Abbot of St. Germains, are of very little importance; and the work is filled up with anecdotes of the poets and muſicians. The characteriſtic anecdotes of Fontaine are ſufficiently curious, as they prove that the poet had really aſſimilated himſelf with the brutes to which he had given ſpeech. The anecdotes of Boileau have little novelty.

This work is terminated by ſeveral authentic documents reſpecting the murder of the Proteſtants, and the revocation of the edict of Nantes. In this the author has acted very candidly and liberally; theſe facts, contraſted with the recent bloody maſſacres, muſt tend to unfold to the world what is the real character of the French people, as founded on the moſt permanent and unqueſtionable of all human knowledge, hiſtorical evidence. But what ſhall we think of the ferocious cruelty of Madam Sevigny on this occaſion? She exclaimed, "that the revocation of the Edict of Nantes was the moſt glorious act of Lewis XIV; that ſhe had *no pity* for the Huguenots; *that it was neceſſary to* EXTERMINATE *them!* that M. de Grignan gave them no quarter; and that the only thing ſhe complained of was, that her ſon-in-law was obliged to be inceſſantly purſuing them to the boſom of their rocks and mountains!" Madam Maintenon, the miniſter Louvois, and Father Letellier, are here accuſed with being the chief inſtigators of this horrid maſſacre. On this occaſion the elegant Fenelon, Archbiſhop of Cambray, and not leſs worthy Huet, Biſhop of Avranches, maintained the Chriſtian maxim, "Souffrons toutes les religions, puiſque Dieu les ſouffre:"—Let us tolerate all religions, ſince God permits them. Very copious liſts are given of ſeveral hundred thouſand Proteſtant families that were maſſacred in France, on account of their religion, in 1681, 1685, 1686, &c. Theſe liſts cannot fail to be highly acceptable to many perſons in this country, who may therein find the names and former reſidences of their forefathers.

Upon the whole, theſe volumes are better worthy of attention than moſt of the modern hiſtories of France; for although the facts cannot always be relied on as authentic, yet there appears ſo little national prejudice in the writer, and he ſo rarely or never introduces any flippant abuſe of other countries, that we feel it difficult to doubt the accuracy of his ſtatements, eſpecially as he refers in all caſes to the beſt authorities on every ſubject.

Traité Elementaire de Mineralogie.

Brogniart's *Elementary Treatiſe on Mineralogy.*

[Concluded from our Appendix to vol. xxviii.]

WITH M. Brogniart's views of mineralogical nomenclature we are much leſs pleaſed than with any other part of his work. But we ſhall firſt tranſlate his ſentiments at length, as they are but too generally adopted, and then offer our objections.

" 1. If it is advantageous to change the nomenclature of a ſcience, it is when that ſcience changes its face; if its nomenclature is vicious or ridiculous, it ought to be entirely founded anew, and replaced by a methodical one. But this is not the caſe with mineralogy. Although this ſcience has made great progreſs, it is ſtill too far from perfection to receive a ſyſtem of nomenclature methodical and ſignificative. We are not only too little advanced in the knowledge of the nature of minerals to give them names which indicate their compoſition, but, in ſuppoſing the thing poſſible, thoſe names would become long definitions, which very often would not be ſufficiently extenſive to be exact and complete. Thus, without gaining any thing on the ſcore of preciſion, we ſhould loſe much in that of ſimplicity. 2d. Simplicity, therefore, of names is the firſt condition of a nomenclature. We ſee that ſimple names, even the moſt ridiculous, have always prevailed, and will always prevail, over compound names the moſt philoſophical; and although we may diſtinguiſh the vulgar from the ſcientific nomenclature, ſtill it would be better, if poſſible, as I think it is, to have but one; for the more the names are multiplied, the more the ſtudy of the ſcience becomes laborious and tireſome. The mineralogical nomenclature not being capable of being entirely reformed like the chemical, no partial changes ſhould be made without an abſolute neceſſity. I ſhall therefore take as much care not to create new names, as there appears latterly to have been taken to multiply the names of ſpecies, in order to deſignate ſub-varieties of the ſmalleſt importance. 3d. It is not that I pretend to employ all the ridiculous and falſe names of the ancient mineralogiſts, merely becauſe they were adapted. I ſhall ſeek only to uſe methodically thoſe which can be preſerved, and follow in mineralogy the courſe which Linnæus has traced. Wherever there is a choice, I ſhall always prefer the inſignificant or trivial names to thoſe which are too ſignificant; for there is no reaſon to change names really inſignificant, as they do not preſent, nor ever will preſent, a falſe idea. On the other hand, not only the ſignificant names can almoſt never replace a definition, but they even become ſubject to expreſs errors at the end of a certain time; they are therefore ſuſceptible of being changed as the ſcience advances. Thus, the chemical nomenclature, which may be very good for chemiſtry, in which the ſyntheſis is an unqueſtionable proof of the analyſis, is

often more troublesome than useful in mineralogy; we cannot even hope that it will ever become general, in consequence of the very compound nature of minerals. Besides, the *genera* of minerals are not solely founded on the constituent principles; they are also established on the difference of the important properties of compounds*. For instance, the alumine in alum and the alumine in corrindon should always form the base of two distinct genera, which are necessarily designated by different names. According to these principles, I should have paid no respect to the chemical nomenclature; but, faithful to the law of respecting the names generally adopted, I have retained the chemical names of minerals, the composition of which appears to be well known. Nevertheless, I limit, by two conditions, the use which I have made of them: first, it is necessary that these words be not compounded of more than two words for one species: second, *it is necessary that they indicate exactly and with certainty the* NATURE *of the mineral to which they are applied.* 4th. In every other case, I choosed among the synonymes the name which I thought should be preferred, whether because it was the most generally adopted, or because it was the most sonorous, or the most simple. The greater part of stones have already so many names, that one is embarrassed only in the choice. I endeavoured therefore to *employ methodically*, and in the manner of Linnæus, the nomenclature which exists, wherever it was not too evidently in contradiction with our acquired knowledge. In this manner I shall not embarrass the memory and the science with a new synonymy; and in supporting with my feeble authority a nomenclature already received, I shall contribute to render it still more usual.

" 5th. I have often preferred substantives to adjectives† for naming the species and even the varieties of colour. Here I found the advantage of adopting the *trivial* names generally used; in permitting the use of these names in the course of my researches, without being perpetually obliged to join two names; and in not specifying in a manner too precise, as the adjectives would have done, the composition, hardness, texture, or the colours, which might vary even in one variety, yet without that variety changing either its value or its

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* See the *genera*, sect. 3d, p. 480, Appendix to Antijac. Rev. vol. xxviii.

† This method is more distinct in French than in English, and might sometimes be adopted with propriety; but it is also calculated to propagate gross errors: thus *cuivre malachite*, instead of *cuivre carbonaté vert*, presents an indefinite name which has been applied to several other substances, and may even yet imply a mixture of iron in the copper ore. *Cuivre azuré* is an example of the author's differing from himself, and preferring adjectives to substantives; it is unquestionably much better than Werner and Brochant's *azur de cuivre* (azure of copper), which is nonsense; but *cuivre carbonaté bleu* is preferable to any of these names, because it really indicates the substance meant.

rank. I ſhall therefore ſay, *amethyſte quartz*, inſtead of *violet quartz*; *ſinople quartz*, inſtead of *red quartz*, as there is red quartz which is not ſinople; *malachite copper*, inſtead of green carbonated copper; *azure* (or ſky-coloured) *copper*, inſtead of blue carbonated copper, &c. Theſe chemical qualifications, which are perhaps incorrect, are beſides much too long for names. The greater part of the names of the genera and ſpecies which I have uſed are borrowed from M. Haüy, to whom mineralogy is indebted for the preciſe determination of the genera and ſpecies that can be eſtabliſhed in this ſcience. The names of the ſub-ſpecies, varieties, and ſub-varieties, are thoſe which M. Werner or his pupils have often given as names of ſpecies. In this method I found the advantage of employing and harmonizing the two nomenclatures the moſt generally adopted; in multiplying the ſimple names, and by this means rendering the geological deſcriptions ſhorter, eaſier, and clearer."

The whole of theſe reaſons are weak, fallacious, and devoid of a truly philoſophical ſpirit. There cannot, indeed, be any philoſophical reaſon given for the uſe of arbitrary names to any ſubſtances which can be diſtinguiſhed by ſignificative ones. Neither can ſcience ever advance while ſuch arbitrary and unmeaning terms uſurp the place of characteriſtic ones, which carry with them ſome poſitive information to the mind, awaken reflections and analogies, and excite that eager curioſity ſo eſſential to all inquiries into the phenomena of nature. M. Brogniart in this goes farther than Werner; for the latter admits and recommends the practice of giving ſignificative names, even from the moſt indefinite and moſt varied of all external characters, the colour! But the author's plan diſcovers great ignorance of the human mind; for however the vulgar may be able after great labour to repeat ſhort arbitrary names with greater facility than long ſignificative ones, had they been at firſt accuſtomed to thoſe which carry with them a poſitive ſignification, they would have learned them in half the time, and when they had them learned they would alſo have acquired a conſiderable portion of real knowledge, which the arbitrary names would have deprived them of for ever. It is equally erroneous to ſay that arbitrary names are favourable to ſimplicity; they are juſt the reverſe: the mechanic who makes a curious machine has always much more ſimple ideas of it than the ſpectator, who only knows it by ſome particular name. A knowledge of the conſtituent parts of bodies is always favourable to ſimplicity, and ſimplicity to the advancement of ſcience. Upon the whole, it muſt be concluded that MM. Brogniart, Brochant, Werner, and Jameſon, in adopting or encouraging a new and arbitrary nomenclature for mineralogy, have introduced the greateſt and

moſt deleterious obſtacles to the progreſs of that ſcience, inſtead of affording greater ſtimulus to its cultivation, and of facilitating its acquirement. It is evident, indeed, that the preſent author has been ſeduced into the practice of Brochant and Werner; but when he profeſſes to aſſign reaſons, as above, he betrays the weakneſs of the method he has adopted. Yet ſuch is the ſpirit of the Wernerian theory of nomenclature, that juſt in proportion as its votaries increaſe, juſt as much does true knowledge decreaſe. It flatters the vanity, and adminiſters to the ignorant indolence of ſoi-diſant philoſophers. We ſhall tranſlate M. Brogniart's "general idea" of the ſtructure of the earth, as it relates to geological reſearches.

"The minerals," he obſerves, "that we are going to deſcribe, compoſe only the cruſt of the earth. This thin cruſt or bark is the only part of the globe that has been pierced in ſome points. It is generally formed ſometimes in maſſes which preſent no layers, and ſometimes in ſtrata compoſed of horizontal, oblique, direct, and circuitous layers. The latter are much more common than the former. In obſerving theſe maſſes and ſtrata, we remark in each different kinds of ſtructure. The one ſeems to have been formed of cryſtals promiſcuouſly depoſited, and reunited without any intermediate ſubſtance, or diſſeminated in a paſte; ſuch are the ſtones generally known under the names of granite, porphyry, ſtatuary marble, &c. It is obſerved that theſe ſtones are always placed below all the others, and that they never contain any remains of organized bodies; hence it has been inferred that they have been the firſt formed, that they have even been before the earth was peopled, and have been called the rocks which compoſe the primitive mountains.

"Other ſtrata have a more homogeneous texture and a finer grain; they do not generally preſent the appearance of a formation by confuſed cryſtallization in their ſtructure, but rather that of a formation by depoſit or ſediment. They are always found placed mediately or immediately above the former. They contain the fragments, ſometimes in great abundance, of animals or vegetables, and are called *ſtrata* of *ſediment*, or ſecondary rocks, ſuch as the ſlate, common limeſtone, gypſum, moſt of the coloured marbles, &c. A third ſort of ſtone is alſo diſtinguiſhed by the name of *tertiary* or *tranſport* rocks. They appear formed of the wreck of the two preceding ſtrata, depoſited in the ſtate of ſand or round pebbles, ſeparated or reunited by a kind of cement which is generally apparent. Although theſe rocks have not a relative poſition well decided, they are nevertheleſs generally placed over the two former kinds. A fourth kind of rocks, of a nature and certainly of an origin very different from the three preceding, are thoſe formed almoſt under our eyes by the eruption of volcanoes, and that are in conſequence called *volcanic rocks*. Theſe four kinds of rocks compoſe together or ſeparately mountains which have very different appearances. The mountains which are formed of primitive ſtrata are generally ſharp, and as if torn; thoſe

which belong to the volcanic formation are nearly conical; while the mountains compoſed of ſecondary or tertiary ſtrata are flat on their ſummits or rounded on all their ſides. The ſtrata which belong to the two firſt kinds of mountains are often interſected by clefts, ſome of which are empty and others full of ſtony or metallic matter, very different in their nature from the ſubſtances which compoſe the ſtrata that they traverſe. Theſe clefts are called veins, and are diverſely inclined, directed, and ramified. The ſuperior ſurface of theſe veins is called roof *(toit)*, and the inferior wall or bed *(mur* or *lit)*. Theſe names are likewiſe applied to all parts of ſtrata, when they are particularly conſidered. There are alſo found in the ſtrata irregular cavities filled with matter analogous to that which forms the veins; theſe are called *amas* or maſſes.

"The manner in which ſimple or compound minerals are diſpoſed in the different kinds of rocks or mountains, their relative poſition to each other, the ſubſtances which accompany them, or thoſe which they commonly accompany, form what is called the *giſſement* or bearings of a mineral," *i. e.* its geological ſituation.

As we gave a tranſlation of M. Brogniart's method of claſſification in the preceding part of this review, we have only to ſtate his method of deſcribing a mineral. He commences with the name and ſynonyma, then the chemical and phyſical characters are very briefly detailed; the *giſſement* or geological condition of the mineral is next particularized, with its geographical ſituation, its probable quantity in nature, and the general uſes to which it is applied in commerce. Under theſe heads is included a ſatisfactory account of the principal mineral ſubſtances, with their ſpecific gravity and conſtituent parts, according to the analyſis of the moſt diſtinguiſhed philoſophers, whoſe names are very properly annexed.

An intereſting part of the ſecond volume is devoted to the art of mining, metallurgy, and the direct uſe of metals, in which the author treats of the diſpoſition of mines in the boſom of the earth; the manner of ſearching for them; extraction of minerals; mechanical and chemical preparation of minerals; metallurgy; metallurgical treatment and uſes of lead, ſilver, gold, copper, zinc, tin, mercury, antimony, biſmuth, cobalt, arſenic, iron, and ſteel. The proceſſes of ſmelting, caſting, and manufacturing theſe metals are deſcribed, and illuſtrated with numerous plates. In the manufacture of ſteel, indeed, the author, like all his countrymen, diſcovers great ignorance of this art. To the whole is appended a Supplement, in which, among other ſubſtances, we find a newly diſcovered mineral, found at Cape Calamite in Corſica, by M. Lelievre, who, in order to commemorate the battle

of Jena (we ſuppoſe) by a Corſican, calls it *yenite!* This is another proof of the abſurd and fooliſh practice of affixing prepoſterous names to minerals, as adopted by Werner.

"This mineral [which is a black ſilicious oxyde of iron] at the firſt aſpect reſembles amphibole [hornblend], and ſtill more the black epidote [piſtacite, WER.] Its general form is that of a priſm, with four and eight fronts, the ſummits of which have more or leſs facets; but theſe ſummits are ſtrait, and the facets are diſpoſed regularly, which diſtinguiſh it from epidote. Beſides, its primitive form is a ſtrait priſm with a rhomb baſe, the angles of which are $112\frac{1}{2}$d. and $67\frac{1}{2}$d. Theſe diſtinguiſh it ſtill more eſſentially from the epidote and amphibole. Its fracture is a little lamellated in a direction parallel to the axis of the priſm, and it is conchoidal and unequal in the conſtruction of its baſe. It ſparkles feebly, is ſcratched by felt-ſpar, and has no kind of electricity; but when expoſed to the action of the fire it becomes magnetical; it eaſily melts with the blowpipe, and yields a black, dull, opaque globule. Its ſpecific gravity is from 3,8 to 4. The analyſes by Vauquelin and by Deſcotils have given the ſame reſult, namely, ſilica 0,29, lime 0,12, oxyde of iron 0,55, oxyde of manganeſe 0,03, alumine 0,006. This ſtone was found by M. Lelievre in the iſland of Corſica, at Riola-Marine and at Cape Calamite; it is diſtributed in cryſtals, in ſpotted groups compoſed of priſmatic cryſtals ſufficiently large, and in kidneys almoſt compact, in a thick ſtratum of a green ſubſtance, not yet perfectly known, but very analogous to itſelf. It is accompanied with epidote of a yellowiſh green, with quartz and arſenical iron. The ſtratum at Rio covers a rock of ſaccharoidal carbonet of lime mixed with talc. At Cape Calamite it is accompanied with oxydule of iron, granate, and quartz. This mineral is remarkable for the quantity of iron it contains; it decompoſes in the air, and is reduced by degrees to a yellow-brown earth, ſimilar to the ochres."

With reſpect to the relative merit of theſe volumes, we have no heſitation in placing them before any other work on mineralogy hitherto publiſhed, in point of general information and utility to the public. The Treatiſe of Haüy, indeed, muſt be conſidered as their archetype; but M. Brogniart has very judiciouſly avoided all unneceſſary parade of geometry, as well as the numerous diſtinctions without differences which infeſt the ſyſtem of Werner. He has in fact condenſed and familiarized all that is truly eſſential or uſeful in both ſyſtems, without any blind adherence to either, except in his opinions, but not his practice, of nomenclature. He has likewiſe paid rather too little attention to cryſtallography, which is unqueſtionably a moſt important auxiliary to the ſcience of mineralogy, or our knowledge of the ſtructure and habits of foſſil bodies. In the geographical characters of minerals he is pretty copious,

and on every occaſion quotes his authorities, which are very numerous, and generally the moſt reſpectable. Throughout the whole work there is a ſimplicity, and natural eaſineſs, accompanied with evident marks rather of good ſenſe than of profound genius, which cannot fail at once to pleaſe and flatter the reader with the hope of one day attaining a knowledge of this arduous ſcience equal to that of his author.

Théorie du Beau dans la Nature et les Arts.

The Theory of Beauty in Nature and the Arts; a Poſthumous Work of J. P. Barthez, Phyſician to the Emperor and Government, formerly Chancellor of the Univerſity of Medicine in Montpellier, Counſellor of State, &c. *Arranged and publiſhed by his Brother; with the Life of the Author.* Pp. 465. 8vo. Paris. 1808. Imported by Deconchy.

NO nation or people, perhaps, has ever taken more pains than the French to determine the nature and characteriſtics of beauty, and perhaps none without ſome better ſucceſs in this inquiry. Of the agreeable and the amuſing they are certainly very accurate judges, as evinced by their practice; but of the beautiful they really know nothing. Their ignorance and their incapacity in this latter point would be aſtoniſhing, did we not know that their ſkill in the agreeable refers to the paſſions, which are their maſters, and that beauty is a higher quality, which refers only to the mind and to its virtuous functions. This diſtinction, indeed, ſufficiently explains the reaſon, or rather the cauſe, why the French have attained ſo little knowledge of beauty. It muſt be a virtuous and a rational mind in which ideas of real beauty can exiſt; the debauchee or the ſlave of his paſſions is totally incapable of ſuch conceptions; there is nothing in them congenial to his habits, ſtill leſs to his paſſions, and he finds no ſympathies arouſed, no motive to lead him to the knowledge of rational and intellectual beings. Till reaſon and virtue become the ſole directors of French minds, we may confidently aſſure them that they will never be acquainted with true beauty, however they may poſſeſs the art of intereſting and gratifying the paſſions. We ſhall, however, examine attentively what the late Dr. Barthez thought on this ſubject.

M. A. Barthez de Marmorieres, with true French modeſty, in his own name and that of three other brothers, pronounces the eloge of the defunct in terms of the moſt unqualified praiſe. The author of the work before us was born

the 11th Dec. 1734, and died the 15th Oct. 1806; his father was a celebrated engineer of Languedoc, and his mother Mary Rey, whose letters laid M. d'Alembert's politeness under contribution for a sufficient portion of applause. Among his friends and patrons are enumerated the names of Heinaut, Mairan, Caylus, d'Alembert, Malesherbes, Barthelemy, Caperonnier, Guignes, &c. Dr. Barthez, after being physician to the army in Westphalia, was made censor royal, and assistant editor of the Journal de Savans; he also contributed to the *Journal Etranger*, the Literary Gazette, and that of Gottingen, as well as the *Dictionnaire Encyclopedique*. He had scarcely attained his 24th year when he was appointed professor of medicine at Montpellier. Among the most distinguished theses maintained by his pupils, and of which he, as professor, was the real author, that entitled *Tentamen de Morte*, an Essay on Death, is considered the first, although, contrary to our biographer's opinion of it, we think the principal boldness of thought which it evinces is merely confined to a most irrational infidelity. Nor are we disposed to admire the extraordinary precocity of the author's genius; that seems to have been his misfortune. Dr. Barthez afterwards pronounced a discourse at the opening of the Montpellier school of medicine in 1772, *De principio vitali hominis*, the prodromus of a great work, and two years after his *Nova Doctrina de Functionibus Naturæ Humanæ*, which might be considered as an introduction to his "New Elements of the Science of Man," the first edition of which appeared in 1778. He next became Chancellor of the University, and also Intendant of the Royal Botanic Garden of Montpellier, which obliged him to give a course of lectures on botany. Not content, however, with possessing both the medical and botanical chairs, he entered into the law also, and became an advocate in the supreme court of Montpellier. Still, however, he considered the art of healing as the first, and with "this view he laid under contribution the Hebrew, Greek, Latin, French, English, German, Italian, and Spanish languages, and their various dialects, with all of which, it must be acknowledged, he was *equally familiar!*" Such an assertion is enough to sanction great scepticism both of the biographer's veracity and his powers of judging. It may, indeed, suit the unlimited ambition of these writers to say so, particularly as it is candidly acknowledged that all the other professors of Montpellier were at enmity with him, and that their quarrels were so incessant and even violent that Barthez thought proper to leave it for Paris, where he was made phy-

ſician to the Duke of Orleans, conſulting phyſician to his Moſt Chriſtian Majeſty, and counſellor of ſtate.

The *entetement* and *opiniatreté* of this man appear in every action of his life; in his aping the manners of Monteſquieu, in ſupporting the convocation of the rebellious ſtates, and in a treatiſe entitled *Libre Diſcours ſur les Droits de la Nobleſſe* (A Free Diſcourſe on the Rights of the Nobles), which he ſtill continued to admire and adhere to even after he was conſcious of his error! Retiring from the *foyer* of a revolution he had aſſiſted in giving birth to, he ſettled at Carcaſſone, where he publiſhed his "Treatiſe on Gouty Diſeaſes." The ſtudents of Montpellier, finding him practiſing medicine in an obſcure village, naturally invited him to his ancient chair, addreſſing him, ſays his brother and biographer, "the celebrated man, who had the moſt illuſtrated that ſchool." He yielded of courſe to their friendly ſolicitations, and returned to his native town. There he remained till Buonaparte, "deſtined to be the centre of all kinds of glory, and eager to attach to his own that of all men of eminent merit," (a truiſm which has eſcaped the writer) appointed him phyſician to the government, &c. All perſons who ventured to expoſe the errors or falſe opinion in his "Elements of the Science of Man" and his "*Theorie du Saut,*" (Theory of Leaping), he conſidered as actuated only by jealouſy of his reputation, although their obſervations did not fail to wound his immeaſurable vanity. That he was an ignorant phyſician and a weak man cannot be doubted, when we are told that he, at ſuch an advanced age (73), expected to be cured of the ſtone, and that his iraſcibility, violence, and errors of regimen, had ſubjected him to frequent and violent hemorrhages! Notwithſtanding theſe diſgraceful facts, ſo very unwilling was he to die, that as he had maintained the ridiculous paradox, that "man, by the ſtrength of his will, could reſiſt death for a time," ſo it is modeſtly aſſerted, that "he met death in a manner to juſtify what he had written on this ſubject, and that *nature ſeemed to await his conſent to abandon him to death!!!*" Such is the philoſophy of Atheiſts. The academies of Berlin, Stockholm, Madrid, Gottingen, and Lauſanne, it is ſaid, enrolled him in their liſts of members; England was the only European country in which the arrogance of this ambitious pretender to ſcience was treated with the ſilent contempt it deſerved. This, it is candidly acknowledged, "is not ſurpriſing, as Barthez, more rootedly an enemy of the proud Engliſh than ſuits a philoſopher, openly and obſtinately determined to find great faults even in the ſcience and literature of almoſt all the philoſo-

phers of England! He ſcarcely diſtinguiſhed any among them but Milton, Newton, Pope, and a very few phyſicians." So much for the impartiality, diſcernment, liberality, and philoſophy of Dr. Barthez! Of that man's judgment, however, who could not prevent his own paſſions from deſtroying his own health, we have the moſt ſovereign contempt. His manner, indeed, of judging of a book, ſufficiently proves his contempt of juſtice and incapacity: he took only two parallel paſſages, and from them decided dogmatically on the contents and merit of the work. He is accuſed, and juſtly, of being obſcure and perplexed in his diction; of deſiring to give too much extenſion to his vital principle; of attributing its entire creation too much to himſelf; of having been ignorant of the new diſcoveries in comparative anatomy, and of affecting to deſpiſe the medicinal aid drawn from the experience of modern chemiſtry. He appears indeed from his earlieſt years to have been not only an emperor but even a very god in his own eſtimation; although he latterly "admired and revered" Buonaparte. It is admitted, even by his idolizing fraternal biographer, that *la foibleſſe de l'amour* had gained ſuch an aſcendency over him, that even the hoary lecher's greateſt pleaſure aroſe from converſing on the ſubject. After ſuch an avowal, is it extraordinary that we ſhould ſmile at Frenchmen calling Barthez "the firſt phyſician in Europe?" The laſt and moſt particular circumſtance which we ſhall notice in this life is the fact that Lalande had determined to give his name a place in the Supplement to his "*Dictionary of Atheiſts!*" The ſudden tranſit from atheiſm to ſuperſtition, perhaps, taught Barthez a little more prudence; and being phyſician to the imperial and catholic (but certainly not Chriſtian) government, the character of atheiſt might have been injurious to him, and he accordingly prevailed on Lalande to decline beſtowing on him the honour of that immortality. His brother, however, records his infidelity, and his ineffable contempt for the Chriſtian faith.

Theſe particulars of the life and opinions of our author will neceſſarily abridge our labour in analyzing his Theory of Univerſal Beauty. The man who knows no God but his own paſſions, cannot have very correct or luminous ideas of beauty. Nature, without a ſoul, is but a vaſt maſs, which at moſt can only operate ſo far on us as to produce the emotion of lovelineſs, but certainly not of beauty. Dr. Barthez, indeed, has not furniſhed many *original* ideas on this ſubject; and, like moſt of his countrymen, his gratitude has not prevented him from ſtealing almoſt all his principles from Engliſh authors,

and at the ſame time reviling them and treating them as ignorant fools. This is but a poor artifice to avoid the direct charge of plagiariſm. It is unneceſſary for us to obſerve, that, if Mr. Burke had never publiſhed his Eſſay on the Sublime and Beautiful, the world would never have been illumined by this poſthumous *Théorie du Beau* of Dr. Barthez. There is now little novelty in the obſervation that beauty does not exiſt by itſelf, that it is not a tangible or ſenſible body, but that it is "a relative and ſecondary quality, like cold and colour, which has no exiſtence but in the ſentiment which we have of it." This comparative illuſtration, by the way, of cold and colour, we would have ſuppoſed rather too groſs, as well as contrary to the known principles of phyſical ſcience, for our ſoi-diſant philoſophical author to have adopted; accurate diſcrimination, however, was beyond his feeble powers. After this introduction he proceeds to copy the method purſued by Burke, of claſſing the different qualities which excite the ſentiment of beauty, of defining their particular characters and their relative influence on the external ſenſes, and of applying them to beauty in man, in woman, and in works of the fine arts. This Treatiſe is divided into ſeven diſcourſes; the firſt conſiders the ſentiment of beauty, and is compoſed chiefly of the opinions of Engliſh writers contraſted with thoſe of Holland and Germany. The ſecond eſtabliſhes the well-known opinion, that certain combinations of ſound or harmony may be placed among the elements of beauty. The third examines the beauty of the imitative arts, in painting and ſculpture, the ideal beauties of deſign, colour, and expreſſion: in this the author only repeats the numerous obſervations of different writers, particularly Sir Joſhua Reynolds and Mr. Webb, as well as ſome Spaniſh and Italian writers on beauty. Whenever Dr. Barthez differs from theſe philoſophers, he diſcovers the littleneſs of his mind, and his want of original and acute genius. The fifth diſcourſe treats of beauty in man and woman, in which the opinions and obſervations of a great variety of writers are introduced; and, if we are not ſurpriſed at the author's profound talents, we at leaſt acknowledge his induſtry in collecting ſuch an aſſemblage of diverſe opinions. The fifth diſcourſe is devoted to the beauty of eloquence, harmony of numbers, different kinds of the oratorial ſtyle, and of the means of oratory. The ſixth unfolds the beauties of poetry, imitation, figures, images, poetical expreſſion, marvellous, and ſublime. The ſeventh and laſt diſcourſe embraces the ſentiment of beauty in the different parts of nature.

The diſcourſes on poetry and eloquence, it would be in-

juſtice to deny, evince very extenſive reading, conſiderable learning, and very judicious ſelections from the almoſt innumerable writers on polite literature. This volume, however, contains much more variety than diverſity, and much more of both than of novelty, in which it is particularly defective. We admit, indeed, that, to perſons who are but partially acquainted with the works of writers on this ſubject, Dr. Barthez's Theory of Beauty may be a very convenient and uſeful treatiſe, as it contains nearly all the opinions of the moſt diſtinguiſhed philoſophers and artiſts who have ventured to examine the nature of this intricate operation of the human mind. Neither have we perceived any of the author's atheiſtical ſentiments in this work; and if he did not reform before he died, his brother and editor of his literary labours has very wiſely omitted every thing that would tend, if poſſible, to leſſen our conviction of the exiſtence of a Supreme Power. On the contrary, the editor has taken conſiderable pains to prove that his brother was a pious theiſt; his diſbelief in Chriſtianity he neither attempts nor, we ſuppoſe, wiſhes to conceal. It is very evident, indeed, that neither the late nor the preſent M. Barthez would confeſs themſelves poſſeſſed of ſo little philoſophy, or ſo vulgar, as to believe any thing of the Chriſtian religion. Both acknowledge their admiration, at the ſame time that they inſult the memory of Socrates, who ſeems to have been their Chriſt. Such is the degradation and the imbecility of the human mind when it becomes the vaſſal inſtead of the governor of the animal paſſions. It is lamentable, however, that ſuch men, without any vigorous powers of intellect and without one grain of real philoſophy or true ſcience, have been able to delude the world for a time by aſſuming the once venerable title of philoſophers. We hope and truſt, indeed, that the deluſion is now developed; but its baneful effects will be felt for many years to come.

Spuren Ægyptiſcher Religionſbegriffe in Sicilien und den benachbarten Inſeln, &c.

Traces of the Religious Ideas of the Egyptians in Sicily, and in the adjacent Iſlands. By Frederick Münter, Doctor and Profeſſor in Theology in the Univerſity of Copenhagen, Member of the College of Miſſions of his Majeſty the King of Denmark, &c. 8vo, with two plates. Prague. Imported by Deconchy.

THERE can be no ſtronger proof that religion is natural to man, than the fact that all nations have more or leſs of it,

according to the degrees of civilization or the mental faculties they may poſſeſs. It is remarkable, too, that thoſe nations which diſcover the leaſt powers of intellect, who are but little elevated above the major part of the brute creation in the faculty of ratiocination, are alſo thoſe where the leaſt traces of religion are found. This is another proof that the cultivation of the mind, inſtead of being adverſe, as deſignedly alledged by ſome, is rather favourable to the propagation of religious ſentiments and to true piety. The traces, indeed, of the operation and effects of ſuch ſentiments are intimately allied with the hiſtory and progreſs of the human mind. To develope, therefore, the ancient analogies and principles of the religion of the people among whom ſcience is generally acknowledged to have been brought into the world, muſt be at once an arduous and intereſting taſk, which we fear is now beyond the powers of man. Much curious information, however, may ſtill be collected by obſerving the migrations and operations of the religion of the ancient Egyptians in other countries.

According to this reverend Profeſſor, the religions of the ancients, being generally national, conſiſted of courſe in the public worſhip, the religious ideas of the people, and even of the moſt enlightened perſons of the nation, and were more or leſs adapted to the particular laws, to the manners, cuſtoms, and localities of the people who followed them. It nevertheleſs often happened, that, in conſequence of wars, conqueſts, commerce, colonies, or by the communication of the arts and ſciences, the religious opinions of one people were introduced among their neighbouring and even ſometimes diſtant nations. It is thus, obſerves the author, that the ancient worſhip of the ſtars was diſſeminated with the firſt elements of the ſciences, from Babylon to Phœnicia, if the latter country had not adopted the worſhip of the ſun at an earlier period, when the Phœnicians inhabited the borders of the Red Sea. Many Greek traditions are unqueſtionably of Phœnician origin; and, in the times when the domination of the King of Perſia extended to the Mediterranean and Ægean Sea, the doctrine of Zoroaſter evidently exerciſed ſome influence on the worſhippers of the Greek and Aſiatic divinities, without, however, diffuſing among them the principles of theiſm on which they were founded. From theſe facts, Profeſſor Münter thinks that it is not ſurpriſing to find the religious ideas of the Egyptian people out of Egypt, and to meet ſeveral traces of their worſhip even among nations which it is at firſt difficult to conceive how they could have any relation with that country. The author limits his reſearches to the

time between Pſammitichus, the firſt King of Egypt who attempted to Grecianize his people and make them acquainted with their neighbouring nations, and the firſt of the Ptolemies, as the period during which the Egyptian religion appears to have extended itſelf towards the weſt. Hiſtory, indeed, is very defective in this point; but numerous monuments remain which atteſt the fact of the worſhip of ſeveral Egyptian divinities in the iſlands of *Malta*, *Gaulos* (Gozo), and *Coſſura* or Coſſyra, on the coaſt of Sicily, all of which received Phœnician or Carthaginian colonies. Even in Sicily, eſpecially in the town of Catana, at the foot of Mount Etna, relics of the Egyptian worſhip have been found. The author enumerates the monuments of antiquity, on which the belief of the migration of the Egyptian worſhip is founded. The following is an abſtract of the moſt deciſive facts.

"Numerous bronze medals," obſerves our erudite antiquary, "in the iſland of Malta repreſent a female head with the legend MEAITAIΩN . MEAI . or only ME . ; and ſometimes in retrograde characters, as NΩIATIA:M. Several of thoſe medals have the head dreſſed evidently in the Egyptian faſhion, others have the Grecian veil; but, in all, the figure has on the top of the head an ornament of Egyptian origin, that repreſents the flower of the lotus. There are a few of theſe medals which exhibit the head of a man with the hair curled, the form and deſign of which approach the beauty of art, but ſtill retaining the flower of the lotus as an ornament. On the reverſe of all theſe medals is ſeen the figure of a man naked, having four wings, and putting one knee on the ground; his head is ſurmounted with a mitre, and in his two hands he holds a whip or a ſceptre forming an angle at its extremity.

"The bronze medals which are frequently found in the iſland of Gozo, near Malta, and which appear to belong to it, preſent on one ſide the head of a woman dreſſed with a veil and ſometimes with a diadem; on the other, the figure of Oſiris placed between two women who advance towards him, and with one hand preſent a patera, and in the other hold a ſceptre bent at one end. Above are ſeen characters which have not hitherto been deciphered. Several others have the head of a ram on one ſide, and that of a woman on the other, over which is the word BAΣIAIΣΣAΣ.

"Among the medals of the iſland of Coſſyra, ſeveral are found with a Phœnician legend on one ſide in the plain, and on the other the figure of a little dwarf, which is often ſeen on the Egyptian monuments. Here, then, is a union of the Egyptian, Phœnician, and Grecian mythology, in the moſt remote ages; for we know that the worſhip of the Cabiri was founded by the Phœnicians in Samothracia*.

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* See *Karl Michaeler, hiſtoriſche kritiſche Abhandlung über die Phœniciſchen Myſterien.*

As to the Cabiri, they are evidently of Egyptian origin, as appears by the names of the firſt three, which cannot be ſatisfactorily explained but by means of the Egyptian language. Phthas, the ſpirit of the world, was regarded by the Egyptians as the eighth and greateſt of the Cabiri. The ſiſtrum which is ſeen in the field of one of theſe medals ſufficiently indicates its Egyptian origin; the ſame may be ſaid of the ox, which ſignifies Apis, Mnevis, or Onuphis.

"Catana, however, is the place moſt diſtinguiſhed for Egyptian antiquities. It contains, beſides medals, a buſt of Jupiter Ammon, another of Iſis, an Anubis, a figure of Iſis, ſeveral Egyptian cut ſtones, and ſome amulets. In addition to theſe, are ſeen a great number of columns of Egyptian granite. Thus," concludes the author, "whatever opinion we may have of the relation between the people of ancient Etruria and thoſe of Egypt, it is certain that, if the Egyptians have been eſtabliſhed in theſe iſlands, as appears probable from the above facts, we can no longer deny the poſſibility of a direct connection between them and the moſt civilized people of ancient Italy. Perhaps, on future inveſtigation, it will be found that, long before the epoch uſually aſſigned, the Egyptians had a very extenſive maritime trade, and connections with the moſt cultivated nations of the ancient world."

With reſpect to the monuments found at Catana, ſome doubt has been reaſonably entertained whether they are really of Ægyptian origin. The learned antiquary Zoega (*De Origine et Uſu Obeliſcorum*) thinks that the two obeliſks, uſually called Egyptian, are not from that country; and notwithſtanding they have been again and again deſcribed by antiquaries, it muſt be confeſſed that no ſcientific eye has ever yet minutely inveſtigated them, or any other of the antiquities at Catana, to determine whether ſimilar kinds of ſtone might not be found in ſome parts of the iſland of Sicily, or adjoining iſlands. In the *Opuſcuoli di Autori Siciliani*, Lanzi in the *Saggio di lingua Etruſca*, and Amico in *Catana illuſtrata*, evince the attention which has been beſtowed on theſe monuments by different writers; yet Dr. Münter very judiciouſly obſerves that it is neceſſary to deſcribe them anew with more care and ſcientific preciſion. He remarks, however, that as theſe monuments bear undeniable marks of Egyptian characters, it is not very material to his ſubject whether they were actually made in Egypt or in Sicily, for in either caſe they equally prove what he wiſhes to eſtabliſh, namely, the early connection between Egypt and Italy. If the Sicilians made theſe columns and ſtatues in imitation of the Egyptians, they muſt have been very well acquainted with the originals which they imitated; if they actually brought them from Egypt, then the communication muſt have been extenſive and very early between the two countries; thus af-

fording the moſt unequivocal proofs that the mythology and arts of Egypt had extended themſelves to Sicily, and moſt probably to the greater part of Italy, the coaſts of Spain and Africa in the Mediterranean. The author quotes the bronze medal, publiſhed by Torremuzza, found in Catana, having a head with a beard, and decorated with laurel and other ornaments; on the reverſe the word KATANAIΩN around the figure of Iſis, who is crowned with lotus. We cannot, however, admit that the ornament of the lotus is a ſufficiently unequivocal proof of its Egyptian origin; leaves have been uſed by all people for covers and ornaments, and although this has been more particularly ſo in Egypt, yet it was not impoſſible for other nations to have adopted the ſame without borrowing it from the Egyptians.

Profeſſor Münter, after aſſigning the greater part of the Siculo-Phœnician medals to the epoch in which the Carthaginians were eſtabliſhed in Sicily, proceeds to ſhew that many of thoſe found in Malta, bearing the images of various implements of weaving, ſuch as the ſhuttle, bobbin, &c. muſt likewiſe have been made when the Carthaginians had their principal manufactories there. That the religion of the Egyptians was publicly authorized in Malta the author thinks certain, as their religious ideas are expreſſed on the money. Jupiter Ammon, Oſiris, Iſis, Phthas, and the ſacred ox, were objects of religious worſhip to the people of the different iſlands of Malta, Gaulos (now Gozo), and Coſſyra; hence, he infers that the Egyptians muſt either have been maſters of theſe iſles, or exerciſed ſuch an influence over them as enabled them to diſſeminate their religion among them. Hiſtorians are ſilent on theſe facts, which however are ſatisfactorily eſtabliſhed by the medals, although not in a manner ſufficient to enable us to fix the epoch at which this mixture of Egyptian, Phœnician, and Carthaginian religions took place. The Malteſe, obſerves the learned Profeſſor, worſhipped two divinies; one was Hercules, the god of commerce of the Tyrians, whoſe figure is ſeen on the medals of Tyre, and on thoſe of ſeveral of its colonies, among others that of *Gades* (Cadiz); the other was Juno, whoſe temple is mentioned by Cicero as an ancient ſanctuary that Verres was the firſt who dared to deſpoil of its treaſures and works of art. The three characters over the figures, which are ſeen on the medals found in Gaulos or Gozo, the author conjectures to be Egyptian and not Phœnician, as generally ſuppoſed. "Their form," he contends, "does not contradict this opinion, as ſimilar ones are found on the fillets of mummies." Upon the whole, the reſearches, learning, and

talents of this Daniſh profeſſor do him great honour, and his work is well worthy of the moſt attentive peruſal of all thoſe who amuſe themſelves in the ſtudy of ancient antiquities. Had he been acquainted with ſome of the able and learned diſſertations lately preſented by the Rev. Mr. Weſton to the Society of Antiquaries, on ſeveral coins and medals of ancient Egypt and Greece, he would have found many additional reaſons for ſupporting his opinions, reſpecting the Egyptian mythology, and ſymbolical religion. Profeſſor Münter has, in another work, fully eſtabliſhed the opinions of Browne, in his Travels in Africa and Egypt, reſpecting the actual ſite and condition of Jupiter Ammon.

This learned and intereſting Diſſertation is addreſſed to the Royal Society of Bohemia; and had not the author wiſely adopted the advice of his friends to publiſh it apart, it might have lain ſeveral years before it was printed, and even then, perhaps, for ever loſt to the world for want of liberty to circulate books on the continent. This is certainly not one of the leaſt evils that Buonaparte has inflicted on humanity; and inconteſtibly proves his fixed determination to extirpate literature, and thereby prevent its civilizing effects on ſociety.

Le Phyſionomiſte, ou l'Obſervateur de l'Homme, &c.

The Phyſiognomiſt, or Obſerver of Man, conſidered with regard to his Manners and Character, from the Traits of the Viſage, the Forms of the Body, the Gait, Voice, Laugh, &c. &c.; with the analogous Reſemblances of divers Individuals with certain Animals. By J. B. Porta. *A free Tranſlation from the Latin.* Pp. 330. 8vo. Paris, 1808. Imported by Deconchy.

THAT the Eſſays to promote the knowledge and happineſs of man by the ſage of Zurich ſhould have excited a multitude of imitators, was nothing extraordinary; but we really expected that they would have baniſhed for ever the Gothic nonſenſe collected in the dark ages, and attributed to the ancient philoſophers, Ariſtotle, Plato, Seneca, Galen, Hippocrates, &c. In this unfortunately we have been diſappointed; and all the ridiculous goſſipings about phyſiognomy which appeared in barbarous Latin before the reſtoration of learning have here found a tranſlator in 1808! The names of Polemon, Adamantius, and Ariſtotle, have ſupplied this writer with a pretext for collecting together a huge maſs of the moſt unmeaning, falſe, and abſurd obſervations on the

human form that were ever before united in one volume. The references and analogies to animals, of which we are told in the title page, appear only in the frontiſpiece, repreſenting the bluffy head of a man contraſted with that of an owl, and a long perpendicular face, from the antique, compared with the face of a greyhound dog. But as to tracing the reſemblances in manners or character between brutes and the human ſpecies, this compiler has never attempted it, nor does he appear to have any idea of ſuch things. How any perſon, indeed, not in the *petites maiſons*, could compile ſuch a book, or how any bookſeller (there are two publiſhers, Tardieu and Chaumerot) could publiſh ſuch a one, we are at a loſs to gueſs, unleſs that the march of the Pariſians, under Buonaparte, to barbariſm and abſolute ignorance is much more rapid than even we could have ſuſpected. Had it been a *petite brochure*, many of which we regret to ſay diſgrace the ſtreets of London as well as of Paris, this remark could not have been made; but it is a portly octavo volume, ornamented with tolerably executed plates, on good paper, and with every exterior mark of being a reſpectable publication. It is divided, however, into numerous ſections, perhaps nearly a thouſand, every one of which has its appropriate or particular title, and which embrace every member of the human body; the head, and its parts; the arms, hands, neck, breaſt, ſhoulders, back, loins, abdomen, thighs, legs, feet, &c. &c.; but in all the divers and contradictory obſervations on the forms of theſe parts, as characteriſtic of ſome quality of the mind or moral principle, we have not diſcovered one which is not falſe, abſurd, unnatural, or ridiculous in the higheſt degree. The obſtinate, the jealous, the wicked, the envious, the compaſſionate, the courageous, timid, audacious, intrepid, proud, lofty, generous, avaricious, liberal, choleric, inconſtant, careleſs, ſervile, ſober, ſuſpicious, flattering, deceitful, obliging, obſtinate, amorous, voluptuous, gluttonous, revengeful, arrogant, melancholy, plaintive, gamblers, babblers, &c. &c. all come under M. Porta's review. As a literary curioſity, we ſhall tranſlate two or three of this author's characters.

"The *malicious* have ſhort arms, walk quick, and take ſhort ſteps. *Gamblers* have thick, briſtled, black hair, thick beard, and their temples covered with coarſe hair; their eyes are large, and generally red and animated. They have beſides other ſigns which are common to them and to cunning men. The *obſtinate* have large heads [the reverſe perhaps is more juſt], high forehead, open noſtrils, the neck firm and immovable, or very long and groſs. *Flatterers* have a ſmall viſage, ſerene countenance, little varying eyes, and a

ſtudied gait. The *fanfaron* has a coarſe long neck, and long ſlender toes!"

M. Porta, or the tranſlator, very wiſely takes no notice either of the immortal labours of Lavater, or the more ambiguous ones of Dr. Gall. We can have no heſitation in declaring, however, that if this book finds readers in Paris, Dr. Gall will at leaſt find auditors, though we doubt no diſciples. Few or no works have appeared in modern days ſo well qualified to effect a poſitive reform in ſociety, unaccompanied by evils of any kind, than the Eſſays on Phyſiognomy by Lavater. We are well aſſured that no man can attentively ſtudy them without diſcovering and correcting at leaſt *one* of his evil or injurious paſſions which had previouſly either governed him or eſcaped his attention. For this reaſon we cannot but feel indignant at ſeeing even the name of phyſiognomiſt wantonly inſulted by one of the moſt contemptible, fooliſh, and worthleſs publications that ever diſgraced human literature. We conſider it, however, as one of the moſt unequivocal proofs of the decadence of France, and of her deſcent to barbarity, that has hitherto appeared. For the ſake of humanity we deplore it, yet bow to the all-wiſe diſpenſations of that Power, which "confoundeth the wiſdom of the wicked."

Reflexoens e Obſervaçoens ſobre a Pratica da Inoculaçaõ da Vaccina, &c.

Reflections and Obſervations on the Practice of Vaccine Inoculation, and its fatal Conſequences in England. By Dr. Heliodorus Jacinth de Araujo Carneiro, charged by the Prince Regent of Portugal to conſult and obſerve the moſt celebrated Hoſpitals and Schools of Medicine in Europe. Pp. 149. 8vo. 7s. Wingrave. 1808.

THESE Reflections and Obſervations are tranſlated from the ſenſeleſs pamphlets publiſhed by Rowley, Moſeley, and Birch. The two latter (the former is no more), however ignorant they may be of the ſcience of phyſic, are certainly not ſo in the art of making money, at leaſt where preying on the prejudices of the vulgar may be advantageous; they have therefore, we ſhould ſuppoſe, *hired* ſome perſon to tranſlate their prejudiced effuſions into Portugueſe. As to the name in the title page, and the dedication to the Prince Regent, they may be true, although the latter is certainly not in the uſual ſtyle of Portugueſe dedications, and is ſuch as to make us believe that it has been previouſly written in Engliſh. There is

a *vulgarity* and *want* of *reverence* to the Prince in it, that we are convinced no well educated native of Portugal could be guilty of. The weak device of leaving more than half of the upper part of each page a blank, is another ground of ſuſpicion of the genuineneſs of this work, as it evinces an affectation of the Portugueſe manner now diſuſed. The manner too is far beneath that of moſt modern Portugueſe writers; but conſidered either as a tranſlation or an original work, it betrays ſuch a weakneſs of mind, ſuch a want of ſcience and philoſophical ſpirit, that we are almoſt compelled to pity rather than to confute the ſophiſms it contains. Few of the Portugueſe phyſicians, however, are ſo weak or ſo prejudiced as the preſent writer appears to be; and it is with pleaſure we ſtate the fact, that the opponents of vaccination were conſidered in Liſbon as the modern Herods; and in the public hoſpitals, in order to expreſs their deteſtation of them, ridiculous figures of them were exhibited, under which appeared the words "*Os matadores dos innocentes,*" the murderers of children! We ſhall tranſlate a few ſentences, in order that the Engliſh reader may compare them with what has been publiſhed by the intereſted opponents to vaccination in this country. After taking a very brief and very partial view of the origin and progreſs of inoculation, which is repreſented as producing a ſafe and trifling diſeaſe, of which never one dies, he makes the following ſage reflection.

"Although the Engliſh, who in the beginning of the laſt century, by force of ſpeculations and well deduced calculations, introduced into England and Europe the practice of inoculation for the ſmall pox, yet they themſelves were the firſt, after it was well eſtabliſhed and founded, to ſubſtitute for this inoculation (to which perhaps they owe the increaſe of their population) that of pus from the cow, an animal which among them furniſhes the primary and principle neceſſaries, as beef, milk, butter and cheeſe, and which they wiſhed to repay by rendering her an homage in the indignity and degradation of their ſpecies!"

We confeſs ourſelves at a loſs to ſee either the wiſdom or the ſatire of this reflection; for we have no doubt that its author believed it to contain both. That the Engliſh ſhould have been the firſt to introduce inoculation for the ſmall-pox into Europe is an honour which neither time nor the number and power of their enemies can deprive them of. That the ſame beneficent genius, invariably purſuing the ſame career of knowledge, ſhould have diſcovered an improved method of mitigating this contagion, is ſo perfectly natural, ſo rational, and at the ſame time ſo truly honourable to the

intellectual labours of Engliſhmen, that did we not know the perverſity of ignorance, the infatuation of envy, and the ignoble policy of ſelf-intereſt, we ſhould be wholly unable to aſſign a cauſe, ſtill leſs a reaſon, for the unphiloſophical oppoſition manifeſted to vaccination. It is true, no philoſopher, no man of any original genius, who has either diſcovered or improved any thing in nature, has ventured to oppoſe vaccination before it has received a fair and complete trial. This Portugueſe writer, like all the other opponents of the cow-pox, extols the efficacy and mildneſs of inoculation, but forgets to ſay that it met with a much more virulent and obſtinate oppoſition than vaccination has done. As to the ſuppoſed ſatire on Engliſhmen of rendering "homage to the cow by an indignity and degradation to the human ſpecies," it is too frivolous and vulgar to merit attention. He who could ſtoop to catch at ſuch an irrational prejudice, or reject any practicable means of exterminating a now univerſal, dangerous, and loathſome diſeaſe, will never do any thing great or good, and may injure, but moſt aſſuredly will never benefit, his ſpecies. Vaccination may or may not be a preſervative againſt variolous contagion; but the intereſts of ſociety as well as the reſpect due to ſober reaſon and ſound philoſophy demand that it ſhould be inveſtigated with impartiality, eſtimated with judgment, and treated with candour, inſtead of blind zeal and infatuated prejudices. The ſucceeding ſentence of theſe reflections of Dr. *de Araujo Carneiro* (no alluſion to a *ſheep, carneiro,* for we cannot ſuppoſe that our learned Doctor's averſion from animals ariſes from the ſame cauſes as that of mulattoes from blacks) is not leſs extraordinary.

"Two motives and reaſons," ſays the ſagacious Doctor, "have induced me to read ancient hiſtory, which the preſent age denominates ſuperſtition and fanaticiſm. One has to ſee if the men who, at the end of the eighteenth century, have ſo much arrogated to themſelves the right of innovation, are in fact innovators; if they ought to be reputed the maſters of preceding generations; if that impatience which has ſo much domineered over the preſent age has been in all times and all ages; and if that ſcience which moſt entertains and nouriſhes the imagination of men (chemiſtry) has been in other times their favourite. The other was to ſee, if, in the midſt of ſo many adorations and homages which the ancients rendered to different animals, I might find and diſcover the admiration and homage which men at the end of the eighteenth century have rendered to the cow, that is, to inſert and inoculate the infirmities of this quadruped in the animal economy, and ſo much to eſteem and value it, that they have wiſhed to confound the two natures in the celebrated and extravagant vaccination!"

Here our profound Doctor's learning and philoſophy unfold themſelves. In the former paragraph he was only endeavouring to wanton in the prejudices of the vulgar, by indirectly accuſing the Engliſh of levity, or, to uſe his own country proverb, *Na agoa envolta peſca o peſcador*. But in the latter extract he propoſes to refer to *ancient* hiſtory to learn what were the honours paid to the cow by the ancients. Our readers, perhaps, may wiſh to know ſomething of the profound reſearches and ſtupendous diſcoveries of the author in *Bovillatry* (if we muſt coin a word to inſure Drs. A. *Mutton* and Moſeley's grateful thanks), or cow-worſhip. But what are the authorities he produces? Why, in truth, "Lettres à Sophie," "Voyages d'Antenor," "Origine des Cultes," and ſuch like *modern* French novels! The name of Herodotus, indeed, appears, but it is only copied from theſe French works. After detailing with tedious minuteneſs the reſpect, or, if he will, the worſhip, paid to that moſt uſeful animal the cow in various countries, he proceeds to accuſe the Engliſh of extolling and exaggerating the merit of all the productions of their own country, affects to ſneer at the expreſſion "that noble and generous animal the horſe," and almoſt inſinuates that we *worſhip* horſes as well as cows! The invidious enmity of a Portugueſe to theſe uſeful domeſtic animals is, no doubt, very natural, as his own ſterile country is not capable of maintaining them, and he is neceſſarily compelled to be content with goats and aſſes*! But what ſay his neighbours, the Spaniards, of the horſe? Do they not almoſt always exclaim *caballo, hermoſo, manſo, apacible*, &c. &c.? Such unfounded imputations as thoſe uſed by this author are equally diſgraceful to the knowledge and the candour of the accuſer.

Dr. Heliodorus Jacinth de Araujo Carneiro ſtates that Dr. Jenner received by act of Parliament thirty-ſix millions. If this number means *rees* or *milrees*†, according to the Portugueſe accounts, the Doctor is as little ſkilled in arithmetic as in logic, and perhaps not more ſo in phyſic than in either. Yet he does not heſitate to accuſe the Britiſh parliament and phyſicians, as well as the whole civilized world, of ſuch fanaticiſm, that he juſtly obſerves "it is almoſt incredible," and that it "wholly deprives the human ſpecies of its diſtinctive

* We deteſt the principle which dictates a recurrence to ſuch low irrational prejudices, inſtead of manly and logical argument; but when we ſee a few deſigning men combining together, and ſetting all truth and character at defiance, only to impoſe on the credulity and fears of the public, it is our bounden duty to expoſe ſuch artifices, and to treat them with that contempt which they deſerve.

† A ree is about $\frac{27}{4000}$ of a penny; a milree 5s $7\frac{1}{2}$d ſterling.

ratiocination over the other animals." Indeed! And who or what are thoſe favoured philoſophers, who can thus look down and direct or pity all the reſt of the human ſpecies, that is ſo degraded by the benevolent deſire of ſeeking a remedy for a dangerous diſeaſe amongſt animals? Have they done any thing to relieve the ſufferings of their fellow-man? Or will they condeſcend to acknowledge any fellowſhip with thoſe who, although they have not been vaccinated, are yet ſo credulous as to believe the teſtimony of their ſenſes that vaccine has hitherto proved a preſervative againſt variolous contagion? Our learned Doctor next reviews the firſt work publiſhed by Dr. Jenner, and never fails to allude again and again to the horrors of a beaſtly diſeaſe, as if ſeveral parts of animals, and even ſome of thoſe diſeaſed alſo, had never been uſed in medicine. We do not care, and we never before heard of a phyſician who did, whether the drug was prepared from cows, hogs, ſnakes, adders, toads, worms, or from ſome of the moſt powerful vegetable or mineral poiſons, ſo that it effected a cure of the patient's diſeaſe. Of the origin of medicines we frequently know little or nothing; it is their *effects* only which are to be ſtudied aſſiduouſly and impartially. It matters not whether the diſeaſe be human or *brutal*, ſo that its ſuperior mildneſs be ſatisfactorily and incontrovertibly eſtabliſhed. All alluſions, therefore, to a brutal diſeaſe, to which this Portugueſe Doctor, in imitation of his maſters, repeatedly, and even ſometimes eloquently, recurs, are equally puerile, illogical, and inimical to the real progreſs of ſcience. The conceit of communicating the hydrophobean virus in the ſame manner is beneath contempt, although the author thinks he is reaſoning very cogently. To his queſtion, "To diſtruſt any experience or attempt in medicine, is it not enough to ſee that it is one time or other fatal?" we anſwer—No. The failure of one caſe in ſeveral thouſands does not militate a tittle from the general efficacy of the remedy: the uncertainty of human life is by far too great to admit of ſuch a concluſion. Were phyſicians, indeed, who certainly kill nearly as many as they cure, to act on this principle, they muſt abandon the uſe of all medicine; nay, even his own favourite drugs, bark and mercury, muſt have long ſince been wholly diſcredited, for he cannot ſurely be ſo ignorant, or ſo infatuated, as not to know that both have failed at leaſt once in every hundred caſes, and often many more. For a confirmation of this fact we ſhall only refer him to the hoſpitals of Liſbon, where the virulence of the *lues venerea* has ſo often baffled the powers of mercury, and mocked the ſkill of the doctor.

The latter part of this volume is almoſt entirely extracts from Moſeley, Birch, Rowley, Squirrel, &c. with the inconſiſtencies and ſophiſtry of which we ſhall not at preſent interfere. One falſehood, however, here inſinuated is ſo groſs that we cannot ſuffer it to paſs unnoticed; it is that the ſurgeons and apothecaries have *favoured* vaccination becauſe it is more to their intereſt in generating numerous other diſeaſes: the contrary is the fact; it has been greatly againſt their intereſt, and unfortunately the majority of them have oppoſed it; hence too the origin of all the oppoſition it has hitherto experienced. To the ſame cauſe muſt be attributed the abuſe of vaccino-maniacs, ſo liberally beſtowed on Mr. Moore, and other vacciniſts. As to the idea of the people of England being diſſatisfied at the reward given to Dr. Jenner, it could never have originated in the brain of a Portugueſe or any other foreigner, but in that of ſome ignorant and envious Engliſhman. Whether vaccination ſhould eventually be found to be a preſervative againſt the ſmallpox is perfectly immaterial; Dr. Jenner's labours equally merit the reward, and the policy of the meaſure is not leſs than its juſtice. It has already filled the hearts of thouſands of people on the continent with grateful admiration of that country which knows how to reward genius and merit; and at ſuch a juncture as the preſent, when the arch-enemy is ſeeking by every means to inſpire the people with hatred for the very name of England, the bleſſings of vaccination, and the ſplendid bounty granted to its diſcoverer, have fortunately intervened to counteract his machinations. The enemies of innocent children, however, cannot be friends to their country; they will ſtill rail againſt that which does it moſt honour.

In the concluſion the author reluctantly acknowledges the complete efficacy and ſafety alſo of vaccination in Portugal; but, in order to obviate the inference that muſt be drawn from this ſtatement, he attributes it to the influence of warm climates *(climas quentes)!* Here we cannot forbear to remind him of another national maxim—*mijar claro, dar huma figa ao Medico.* To theſe reflections and obſervations are annexed the four coloured engravings, which the late Dr. Rowley, of eccentric memory, publiſhed in his ridiculous book. The firſt is a cow covered with great ulcers; ſecond, a boy whoſe body is full of ſores; third, a *hog* with an enormous ſwollen cheek; and the laſt is the ox-cheeked boy. A horned figure is only wanting to complete the group!

It is ſaid that the reſpectable phyſician to the Prince Regent of Portugal is now aſhamed of this publication, and regrets that his name appears in it: we hope that he will follow the example of *Don Franciſco Paſtor* in future.

Le Siège de la Rochelle; ou le Malheur et la Conſcience. Par Madame de Genlis. En trois Volumes, 12mo. Chez Dulau et Co. 1808.

AS this novel and Mr. Dallas's tranſlation of it appeared nearly at the ſame time, we have reviewed them together [*ſee our Number publiſhed at the ſame time with this Appendix*]. We ſhall here only give the two ballads in the original, as we have given the verſion of them in the article referred to. The firſt is,

" LA COMPLAINTE D'ALINE.

" Sur la rive et ſur la colline,
Nous voyons errer tous les jours
La ſenſible et plaintive Aline,
Déplorant ainſi ſes amours!
Nouvelle épouſe et jeune mère,
Je ſupporte un double tourment;
Mon enfant, je pleure ton père,
Et je regrette mon amant.

" Hélas! à peine l'hyménée
Par des nœuds ſi ſaints et ſi doux
Enchaîna notre deſtinée,
Que je vis partir mon époux.
Après avoir à ſon amante
Promis de ſi durables feux,
Il porta ſur l'onde inconſtante
D'autres deſirs et d'autres vœux.

" Eh quoi! dans la même journée
Recevoir ſa foi, ſes adieux,
Et, des fleurs d'hymen couronnée,
Le voir s'éloigner de ces lieux!
Entendre à la fois du rivage
Le bruit des danſes et des jeux,
Et ſon vaiſſeau, malgré l'orage,
Fendre les flots tumultueux!

" Ah! ſur ces plages étrangères
Que vas-tu chercher loin de nous!
Des périls, de vaines chimères!
Il eſt ici des biens ſi doux!
Quelle eſpérance menſongère
Sut t'arracher de ton pays!
Tu ne peux voir Aline mère,
Tu n'as pas vu naître ton fils.

" Cet enfant chéri renouvelle
Et ſemble éprouver ma douleur.
Oui, c'eſt toi que ſa voix appelle
Quand ſes cris me percent le cœur!

Des Indes l'or et la richeſſe
Ne ſauroient payer mes tourments.
Reviens diſſiper ma triſteſſe,
Les vrais tréſors ſont dans nos champs."

The ſubject of the foregoing ballad ſpeaks for itſelf: that which follows is ſuppoſed to be ſung to Lewis XIII on his entry into Rochelle after its reduction, by one of a dozen country girls, dreſſed in white, preſenting him a noſegay of field flowers.

" Dans ce beau jour que de bienfaits !
Ce jour, marqué par la clémence,
Nous réunit, nous rend la paix,
Et va ramener l'abondance.
De nos près dévaſtés long-temps
Voici la dépouille dernière ;
Recevez les fleurs de ces champs,
Dont vous êtes dieu tutélaire.

" Lorſque, fatigué de la cour,
De ſa pompe et de ſon langage,
De la vérité, de l'amour,
Votre cœur cherchera l'hommage ;
Seul, ſans éclat, venez chez nous
Oublier le pouvoir ſuprême,
Et jouir du bonheur ſi doux
De n'être aimé que pour vous-même.

" Ah ! pour vous louer dignement
Et pour illuſtrer votre vie,
Et l'éloquence et le talent
S'uniront ſans doute au génie.
Ils célèbreront vos exploits ;
Mais, dans le temple de mémoire,
Nos timides et foibles voix
Mettront le comble à votre gloire.

" Les arts, leurs chefs-d'œuvre ſi beaux,
Montrent votre magnificence ;
Ce n'eſt qu'en voyant nos hameaux
Qu'on chérira votre puiſſance.
Le nom des rois ſur leurs tombeaux
Du temps peut reſſentir l'outrage ;
Mais, ſur l'écorce deformeaux,
Il ſera béni d'âge en âge."

De Sacerdotio Comanenſi omninoque de Religionum cis et trans Taurum Conſenſione ; Commentatio recitata in Con-

ceſſu Societatis R. Scient. Gotting. D. XV Martis, MDCCCVI, à Chr. G. Heyne. 4to. Gottingen. Imported by Deconchy.

THE well known philological talents and learning of Mr. Heyne are ſufficient to attract attention to any work bearing his name. The warlike age too in which we live tends to give additional intereſt to the religious character of a people who made war a part of their worſhip to the goddeſs Bellona. Little, however, is known of them, and according to Strabo they had only two temples, one in the diſtrict of Cataonia in the province of Cappadocia, and the other in the kingdom of Pontus. Both were called *Comana*, and dedicated to Bellona (Ἐνυὼ): their prieſts were very numerous, and had above ſix thouſand male and female ſlaves or attendants. The chief prieſt was very powerful, and was uſually choſen among ſome of the branches of the royal family. They were initiated into the ſervice of this goddeſs by making large inciſions into their arms or thighs with a ſword; and collecting the blood in their hand, they preſented it as a ſacrifice to the deity. In their frantic zeal they often ran about the ſtreets propheſying calamities and wars to the neighbouring nations. Mr. Heyne examines with great care every thing which ancient writers have ſaid reſpecting theſe ſingular people, and compares their religion with that of neighbouring ſtates. His diſſertation is divided into ſections as follow:—1ſt. The divinity of the people of Comana compared with that of other people; 2d. The inſpired perſons employed in the worſhip of this divinity; 3d. The prieſthood, its connection with royal power, and the attributes of the ſacerdotal hierarchy; 4th. The propagation of this worſhip in Aſia, whether by the reſemblance or the difference in the rites. In the concluſion the author gives his private judgment on this religion.

The Cappadocians, who took their name from the river Cappadocia, were of Syrian or Aſſyrian origin; and, according to Herodotus, the Aſſyrian divinity called *Mylitta*, the Arabian *Alitta*, and the Perſian *Mitra*, were the ſame. It has alſo been ſuppoſed to ſignify the ſame as *Venus* and *Venus Urania*. The Phœnicians worſhipped a divinity which they called *Aſtarte*, the Syrians *Atargatis*, *Athara* or *Aſtharo*, and perhaps the ſame as commonly called *Derceto*. The worſhip of theſe divinities ſeems to have been as changeable as they were of a periſhable nature. Severals have ſuppoſed the goddeſs of the Aſſyrians the ſame with Diana, and have compared the divinity of Comana to the Taurean Diana. The Greeks, indeed, believed that the image of the goddeſs had

been conſecrated by Oreſtes and Iphigenia in the temple of Comana; but the Scythians of Mount Taurus had no other domeſtic divinity than that which they picked up by chance from the Aſſyrians, and which they conſecrated among themſelves. At Caſtabella, a town not very diſtant from Comana in Cappadocia, there was a *Diana Perafia,* which has been confounded with the *Diana Tauropolos:* in the ceremony of her worſhip the prieſts walked bareſooted over burning charcoal. The fable of Oreſtes and Iphigenia was then eſteemed by the poets; for this reaſon an image of the goddeſs, ſaid to have been brought from Mount Taurus by Oreſtes, is ſhewn in the Grecian temples. It has alſo been pretended, with ſome probability, that the divinity of the Aſſyrians was the moon, and that *Rhea* was the ſame as the Aſſyrian divinity. Plutarch compares the divinity (Cybele) of Peſſinus to that of Comana, perhaps for the ſame reaſon. Theſe dubious opinions add but little to the concluſion that the divinity of Comana was the ſame as that of the Aſſyrians, that is Venus or Juno Urania, and the Diana or the moon of the Greeks. Cæſar went from Mazaca to the moſt holy and moſt ſacred temple of the goddeſs Bellona, at Comana; but the martial fury of the prieſts, who, at the commencement of war, went through the towns animating the people with a warlike ſpirit, perhaps induced the Greeks and Romans to denominate this goddeſs Bellona, inſtead of Pallas. The next divinity in point of celebrity was *Anaitis,* or *Venus Anaitis,* which was worſhipped by the Armenians, Perſians, and Lydians. The young women, after laviſhing their favours in honour of their divinity, were afterwards married.

Throughout the greater part of Aſia the prieſts employed in religious ceremonies evinced the moſt extraordinary ecſtaſies; theſe appeared more particularly in uſe among the Cappadocians and Armenians. The prieſteſs participated in theſe religious frenzies, which ſeem to have been perfectly imitated by ſome of our modern Methodiſts. In ſeveral of their religious ceremonies, the Aſſyrian prieſts dreſſed themſelves as women, according as they conſidered the moon maſculine or feminine. Among the Syrians there were more than three hundred perſons employed at the religious ceremonies, that were under the authority of the high prieſt: beſides theſe there was a multitude of inſpired men and women attached to the temple. The daily ſacrifices were not ſufficient to maintain ſuch a numerous body; and for this reaſon a diſtinct property was appropriated to the uſe of the ſacerdotal tribe. The ſlaves belonging to the temple of Comana,

in Cataonia, men and women, exceeded ſix thouſand. Theſe perſons contributed to give grandeur to their feſtivals, which induced the people to attend from remote parts of the country, and to preſent their ſacrifices. Such feſtivals ſerved at the ſame time the purpoſe of fairs, by affording a market for their commodities, a ſource of ſupply for all their wants, and a means of extending commerce and civilization over the diſtant parts of the country. Their ſuperſtition impelled them to war and conqueſts, and war, as uſual, tended to civilize barbarous nations, although it barbarizes civilized ones. The pomp of their worſhip, the zeal of the prieſts, and their miracles and divinations, all contributed to augment their wealth and extend the celebrity of their temples, which were uſually erected in the moſt advantageous ſituations, and contiguous to grand routes, ſuch as Comana and Zela. The women and the inſpired prieſts muſt have offered a powerful temptation to ſtrangers; pleaſure and wonders were very proper to excite the curioſity of the people.

On comparing the diverſe accounts of the religions which have prevailed throughout Aſia, at leaſt in its weſtern borders, we find unequivocal traces of reſemblances and analogies which ſeem to indicate a common reference to one only being—Nature. Religion, as we have before obſerved, has its ſource in the very conſtitution of ſociety; and in proportion as the latter remains innocent or becomes corrupt, artificial, or influenced by climate or other external cauſes, in the ſame degree does religion appear ſimple and efficient, or venal and deluſive, among different nations. It experiences, in an eminent degree, all the viciſſitudes of man's feelings, from the firſt rude impreſſions of wonder and admiration to the higheſt efforts of the intellectual powers in the ſtudy of ſcience and contemplation of a primary cauſe, a ſelf-exiſtent being. Accordingly in the middle ſtage of ſociety, or the ſtate of demi-civilization, we find almoſt every veſtige of pure religion buried under heaps of ſuperſtition and idolatry; but as ſociety advances in right reaſon, religion and virtue alſo advance, and they become the reciprocal and inſeparable friends of each other. Newton was juſt as much more pious than Voltaire, as he was greater than him in every branch of ſcience or philoſophy, properly ſo called. Mr. Heyne's diſſertation combines a conſiderable number of curious facts and obſervations, with his uſual claſſical knowledge, which cannot fail to intereſt readers accuſtomed to ſuch ſtudies.

MISCELLANEOUS LITERATURE.

Deſcription de Paris et de ſes Edifices, &c.

Deſcription of Paris and its Edifices; with an hiſtorical Summary, and Obſervations on the Character of their Architecture, and on the principal Objects of Art and of Curioſity which they contain. By J. G. Legrand, Architect of Public Monuments, &c. and C. P. Landon, Painter, &c. Part I, Vol. I. Pp. 230. 8vo. Paris, 1806. Imported by De Boffe.

THOSE who can be pleaſed with the national gaſconade and vulgar babble of inferior artiſts turned hiſtorians and antiquaries, may here find abundant ſource of pleaſure. Meſſrs. Legrand and Landon, not content with tracing their anceſtors to the ſavage and ferocious Gauls, proceeds to recount the genealogy of the Pariſians to Japhet, and even to Hercules and Jupiter! Such is the origin of this "capital of the civilized world (capital du monde *policé*)." This work is to conſiſt of four parts, forming two volumes: the firſt part, which is now before us, contains deſigns of the churches; the ſecond is to contain the palaces; the third, theatres; and the fourth, private buildings. The ſcale on which the deſigns are executed is very ſmall, and, inſtead of perſpective views, the authors have preferred plans and geometrical elevations, ſhaded a little according to the maſſes of the building. The hiſtorical ſketch by Mr. Painter Landon is very indifferently drawn up, and in many caſes very defective; nor are there any intereſting profeſſional remarks on the ſtyle of architecture, no trace of ſcience in the artiſts, nor any new light thrown on the hiſtory of architectural ſcience. Add to theſe, that the work is unconſcionably dear. The authors have ſtudioûſly, but rather awkwardly, concealed the fact, that the Gothic church of *Notre Dame* was built by the Engliſh: they diſcover, indeed, great ignorance of Gothic architecture, and only endeavour to make the Italian ſtyle of architecture paſs for *Frênch!* Who can place any confidence in the unauthenticated hiſtorical anecdotes collected by ſuch men?

Epitres choiſies de Ciceron, &c.

Select Epiſtles of Cicero, divided into four Books. Pp. 243. 18mo. Paris, 1806. Imported by Deconchy.

FORTUNATELY Engliſh literature is not diſgraced by numerous bad tranſlations of the claſſics, like the French. This marks the difference in the national character. The French *will talk* of Cicero and of Rome, although they do not underſtand a word of their language; they *muſt* appear *learned:* the Engliſh, on the contrary, are afraid to ſpeak of what they really do underſtand, leſt their knowledge ſhould not be perfect. The multiplicity, indeed, of ſuch books as the preſent in France, which doubtleſs find purchaſers, otherwiſe the book-

ſellers would not continue to publiſh them, is the moſt unequivocal proof of the vanity and ignorance of the people.

C. Plinii Cæcilii ſecundi Epiſtolæ, et Panegyricus Trajano dictus. Pp. 365. 12mo. Paris, 1807. Imported by Deconchy.

THIS is a neat and tolerably correct edition of Pliny's Letters and his Panegyric on Trajan: they are accompanied, however, with Lallemant's notes in *French*. In theſe many a Frenchman will read Pliny, who could not tranſlate a ſingle paragraph of his writings. To the head of each letter is alſo prefixed a ſummary of its contents: this will be very uſeful in aſſiſting youths to comprehend the ſubjects diſcuſſed, as this edition is deſtined for the uſe of the Lyceums.

Extractos em Portuguez e em Inglez, com as Palavras Portuguezas propriamente accentuadas, &c.

Selections in Portugueſe and Engliſh, with the Portugueſe Words properly accented, to facilitate the Study of that Language. Pp. 325, 12mo, 5s 6d. Wingrave, Booſey, London. 1808.

WE cannot congratulate the editor of theſe Extracts on procuring ſuch an extenſive variety of ſubjects as are contained in the *Spaniſh Floriſt*, or Select Paſſages from the Spaniſh Authors; but his object being not ſo much to gratify thoſe who can read Portugueſe as to initiate thoſe who cannot, his ſelections will be found very uſeful to the ſtudents of that language. The firſt extract is taken from a tolerable Portugueſe tranſlation of Telemachus, of which the firſt ſix books are given. One advantage in this, is, that the Engliſh tranſlation is much ſuperior to the literal tranſlations which uſually accompany extracts of this kind, and which never fail either to corrupt the taſte or miſlead the judgment of the ſtudent. All ſtudents beginning to tranſlate are neceſſarily obliged, from their want of acquaintance, perhaps, not only with the foreign but even with their own language, to tranſlate as literally as their dictionaries; the plan, therefore, of placing a free and elegant tranſlation at the ſide of the original will contribute in a great meaſure to obviate that tendency to verbal tranſlation, which all inexperienced perſons invariably feel.

The next extracts are from Cervantes, and conſiſt of the intereſting and moral Story of Marcella and Chryſoſtom, and "Impertinent Curioſity," a novel. The ſtyle of theſe ſtories *vertido* from the Spaniſh into Portugueſe is very different from the tranſlation of Telemachus, and furniſhes ſome diverſity to the ſtudent. Several pieces of poetry are given in the original Spaniſh, inſtead of Portugueſe, apparently for no other reaſon than that the editor found a good Engliſh tranſlation of them. But we ſhould have preferred ſome extracts from the Luſiad, with Mickle's tranſlation, inſtead of this prepoſterous admixture of Spaniſh verſes. To complete ſuch a work it was alſo neceſſary to have given both proſe and verſe in the two lan-

guages; for the Engliſh reader ſhould be informed by ſpecimens that there is ſome admirable poetry in the Portugueſe language, and the Portugueſe might likewiſe have ſeen ſome Engliſh verſification of his favourite verſes. Such a work as this ſhould be equally adapted to introduce the people of the reſpective countries to an acquaintance with each other's language; it is therefore incumbent on the compiler to make it not only uſeful but agreeable to both nations. Still, however, conſidering how ſhamefully we are defective in the knowledge of the language and literature of a country with which we have had the cloſeſt connection for more than a century, we are thankful to this editor for theſe ſelections, and hope that they are only a prelude to ſomething much more extenſive.

We muſt not omit to ſtate, that not only the Portugueſe but even the Engliſh part of this volume is very careleſsly and incorrectly printed. We think the latter equally diſgraceful and unpardonable, as it is practiſing an infamous impoſition on the Portugueſe, who will at leaſt expect and rely on the accuracy of the Engliſh. This is a point not only of honour but of *juſtice;* and, if bookſellers will not attend to it, we ſhall take care that *foreigners* ſhall be undeceived.

Twenty-four Lectures on the Italian Language, by M. Galignani; in which the Principles, Harmony, and Beauties, of that Language are, by an original Method, ſimplified and adapted to the meaneſt Capacity, and the Scholar enabled to attain, with Eaſe and Facility, a competent Knowledge of the Language without the Help of any Maſter. In this ſecond Edition the Work is enlarged one third, by numberleſs Additions and Improvements, by the Editor, Antonio Montucci, Saneſe, LL.D. Pp. 340, 8vo. 7s. Booſey, London.

THE merit of Galignani's Lectures, or (more familiarly) Grammar of the Italian language, is generally acknowledged; the talents of his preſent editor, Dr. Montucci, are alſo known. It would far exceed our limits to give any analyſis of this work in its preſent enlarged ſtate; we ſhall, therefore, only notice ſome of the more curious or important additions by the editor.

Nouns which have the ſame termination, ſingular and plural; tables of the termination of what we ſhould call *dimenſional* nouns; peculiar uſe of the pronouns among the Italians; the twelfth lecture entire on the ſignifications and grammatical combinations of the conjunctive pronouns, amounting to 4352, reduced to 139 rules; characteriſtic manners of conjugating Italian verbs; participles; adverbs; ſyntax and rhetorical figures; miſcellaneous remarks on orthography, letters, accents, orthographical figures, and univerſal terminations of the ſimple tenſes of all verbs, regular and irregular, &c. &c. The definitions, and illuſtrations of the adverbs, prepoſitions, conjunctions, and interjections, are valuable additions to the original work, and will be found not only very inſtructive but even amuſive to the young ſtudent, who, in reading over thoſe indiſpenſable and familiar words, will acquire a conſiderable vocabulary in his

memory, and thus be prepared for Italian converſation. If we have any objection, indeed, to this improved edition, it is to the copiouſneſs of the rules, which are ſo numerous and ſo extenſive, that they would intimidate many indolent learners. It is, however, a moſt valuable repoſitory of Italian grammar; and, ſhould it be uſed rather as a dictionary of the grammatical ſcience of that language than as an elementary introduction, it is, nevertheleſs, an indiſpenſable appendage to the library of every perſon who wiſhes for even the leaſt acquaintance with Italian literature. As ſuch we recommend it; and at the ſame time obſerve, that it is perfectly intelligible to perſons of the tendereſt capacity, whilſt thoſe of more mature age may teach themſelves a competent knowledge of Italian by means of it. Conſidering the additions it has now received, we ſhould ſay the plan is Galignani's—the Grammar, Montucci's.

Italian Extracts; or a Supplement to Galignani's Lectures: conſiſting of an extenſive Selection from the beſt claſſic and modern Italian Authors; preceded by a copious Vocabulary, with familiar Phraſes and Dialogues. By Antonio Montucci, Saneſe [native of Sienna], LL.D. Pp. 376, 8vo. 7s. Booſey, London.

THAT this is a valuable Supplement to the preceding work will not be denied. The corrected collection of familiar phraſes and dialogues, without which it is almoſt impoſſible ever to acquire an intimate acquaintance with a foreign idiom, will be found particularly uſeful, as the author has ſtudied purity of expreſſion both morally and literally. Several of the dialogues are extracted from thoſe publiſhed by Polidori in this country, and without tranſlations: theſe will exerciſe the learner in Italian converſation. They are followed by pleaſant ſtories and maxims, with illuſtrations of the idiomatic phraſes and poetical inflections, which ſo much embarraſs young readers of this faſcinating language. A collection of letters in the modern and claſſical ſtyles will make the reader acquainted with the nature of epiſtolary communications; and he will, perhaps, pardon the egotiſm of ſome of them, from the conſideration that they are real, not ideal, letters. Dr. Montucci, in publiſhing ſeveral of theſe letters, gives to the world an account of the middle part of his literary life, which, notwithſtanding his eccentricities, has been diſtinguiſhed by the acquaintance of many eminent men, as well as by his own genius. We could have wiſhed, however, to have had a greater variety both in matter and manner; ſomething in the deſcriptive, didactic, argumentative, and narrative ſtyle we think was neceſſary for beginners. The ſonnets are alſo too numerous; and other ſpecimens of poetry not ſufficiently diverſified. We admit, however, that a critical knowledge of the ancient or claſſical and the modern ſtyle may be eaſily acquired from theſe Extracts; and the contraſted deſcriptions of the ſame things by Arioſto and Taſſo cannot fail to impreſs the reader with the peculiar characteriſtics and relative merits of theſe diſtinguiſhed writers. The extracts from *Algarotti, Boccaccio, Della Caſa, Davanzati,* and

Segneri, ſtrikingly evince the beauties of Italian proſe, and we hope will have their due effect in tending to preſerve entire that language, which Buonaparte is making every effort in his power to eradicate, by means of the greater popularity of the French. Upon the whole, theſe Extracts do credit to the critical taſte and talents of the editor, and have been gratefully received by the Engliſh public.

Nova Grammatica Portugueza e Ingleza [Ingleza e Portugueza] *a qual ſerve para inſtruir aos Portuguezes na Lingua Ingleza.* Pp. 223. 8vo. 4s 6d. Wingrave, London. 1808.

THIS is evidently the work of a truly patriotic Portugueſe, who ſees and wiſhes to cultivate the important friendſhip which exiſts between his country and Britain. He has judged rightly alſo that one of the moſt effectual means of obtaining this deſirable end, is that of making the people of both countries familiar with each other's language. We recollect with regret, and we hope many of our merchants now do with compunction, that ſo little trouble was taken to diſſeminate the Engliſh language in Portugal, notwithſtanding the number and influence of the Engliſh merchants. Almoſt all the perſons of any character or information in Liſbon can ſpeak French fluently; yet to find one, except the medical men who have ſtudied in this country, who could ſpeak Engliſh intelligibly, was a proof of ſingular merit. All thoſe who did know a little of the Engliſh language were devoted friends and admirers of the Engliſh, although the ſpecimen they ſaw of them in their country was ſo little worthy of admiration. Had they been more numerous, of what importance would they now have been, perhaps, in relieving their oppreſſed country! For theſe reaſons we are pleaſed to find the Portugueſe themſelves beginning to make an effort to acquire a more intimate knowledge of the Engliſh language; their merchants, we can aſſure them, will "find their account in it." In the preface to the reader the author makes ſome remarks to this effect, which we ſhall tranſlate.

"There are many reaſons which render this work uſeful and neceſſary, but the moſt conſpicuous is the revolution which has lately taken place in Portugal. This event muſt neceſſarily produce an intimate connection between the Engliſh nation and the new Portugueſe ſettlements, and a moſt extenſive commerce. Theſe conſiderations place beyond all doubt the utility of a grammar which teaches the Engliſh language to the Portugueſe. It is enough to remember that the ſtudy of Engliſh is of manifeſt importance to the Portugueſe merchant, and a ſource of entertainment and recreation for the curious ſtudent."

As to the general merit of this Grammar, when compared with preceding ones of the ſame kind, it will be found greatly ſuperior, and we have no heſitation in ſaying that any Portugueſe may acquire by means of it a very adequate knowledge of the Engliſh language and pronunciation. Nor have we obſerved any very important

errors or omiſſions. We regret that the author has not diſtinguiſhed more accurately between the Engliſh prepoſitions and adverbs, as the ſame word is frequently uſed as both, and of courſe has different ſignifications. *Too much* is rendered *muito* in Portugueſe inſtead of *demaſiado* or *nimio*. The vocabulary, dialogues, and commercial letters, which form the ſecond part of this volume, will be equally uſeful to the Portugueſe and the Engliſh ſtudent. In the table of Portugueſe money we noticed the omiſſion of the ſmalleſt copper coin, *cinco reis;* and, in a note at the end, the word *ſoma* for *valor* occurs, and *Jacinto* is rendered correſpondent to James. Theſe errors, however, are of much leſs conſequence than many that appear in moſt of our grammars of foreign languages; they are alſo ſo much the more venial, that the Royal Academy of Liſbon, unlike that of Madrid, has never finiſhed either a dictionary or a grammar of their own language. Such conduct indeed is, beſides being a political evil, diſgraceful to the nation, and it is matter of juſt regret that ſo fine a language ſhould have been ſo little ſtudied. We would recommend the editor of this Grammar to add a table containing all the Portugueſe terminations, and with that appendage we ſhould prefer it for the uſe of Engliſhmen alſo to any of our Portugueſe grammars now uſed.

Mithridates oder allgemeine Sprachenkunde, mit dem Vater unſer als Sprach probe, in bey nahe fünf hundert Sprachen und Mundarten, &c.

Mithridates, or the general Science of Language, with the Lord's Prayer, as an Example, in near five hundred Languages or Dialects. By John Chriſtopher Adelung, Aulic Counſellor and Chief Librarian to the Elector of Saxony. Part I, Vol. I. Pp. 686. With Synoptical and Alphabetical Tables. Berlin.

THE learned and indefatigable linguiſt Adelung paid the debt of nature laſt year, at the advanced age of 75. That this Mithridates greatly excelled the King of Pontus, who is ſaid to have underſtood and ſpoken twenty-two different languages, will be readily allowed, by all who have ſeen the firſt part of this moſt laborious undertaking, ſince it contains only the Aſiatic languages, amounting to 159! This poſthumous publication is the fruit of fifteen years aſſiduous labour. The author had deſigned to collect facts in order to ſolve the ſplendid problem of a general theory of languages, with the text of each one carefully explained; to diſcover the characters and the differences of every tongue, in order to develope the progreſs of the human mind, and the courſe of reaſon, among the various families of mankind; to determine with more certainty, or conjecture with greater probability, the origin of idioms, and in part the hiſtory of thoſe who ſpoke them, or had ſpoken them. The difficulties attending ſuch a ſtupendous enterprize would have intimidated a more diffident man than Adelung; but as he had vanity ſufficient to make him believe that he actually knew the Engliſh language better than Dr. Johnſon, ſo the ſame impulſe enabled him to engage in the taſk of

unfolding the principles of every human language. It appears, however, that his views were not fully adequate to the deſign, as it was neceſſary, beſides the ſkeletons of vocabularies of each language or dialect, to add ſome other auxiliaries, in order to render the compariſon of all the idioms complete. Faithful tables of all the intonations and articulations of the known languages were in the firſt place indiſpenſable. It is of very little uſe to know the import of certain combinations of letters, unleſs we alſo know the articulate ſounds which are attached to them in every language. In the next place, a pantography or delineation of all the various ſigns, with explications determining the value of each character, muſt have accompanied; and finally, as a key to the whole, a correct knowledge of all the intonations and articulations of which the vocal organs are ſuſceptible. Theſe however would conſtitute a work which we can hardly hope to attain, and, even were it attainable, it would be of doubtful utility, as the time neceſſary to acquire an adequate knowledge of ſuch languages could be employed to much better purpoſe. The Pantographia of Fry is the moſt extenſive work* of this kind that has hitherto appeared, although defective in almoſt every language. The human mind, however, has moſt aſſuredly not yet arrived at that degree of rationality ſufficient to form an univerſal language, ſtill leſs to produce any practically uſeful work embracing all the known tongues. Our expreſſions and even our impreſſions of the different ſounds and their degrees are too imperfect to fix a general ſtandard; nor is our knowledge of the paſſions yet more perfect.

Adelung, however, in this work has avoided all characters, except thoſe of the Roman alphabet, which he employs to indicate the value of all foreign alphabets. This is a defect for which no ingenuity of the author can compenſate, and which makes his work more like a reverie of the imagination than a laboured detail of the elements of writing. Still, however, it abounds in many intereſting facts relative to the compariſon of languages, and the author has given a review of the different writings of Polyglott authors; as Pallas's "Polyglott vocabulary of 130 ſelect words in 200 languages of Aſia and Europe;" the Spaniſh Jeſuit Hervas's "Saggio prattico delle Lingue, &c.;" "Vocabulario Poliglotto" in 154 languages; and "Catalogo delle Lingue conoſciute, e Notizia della loro Affinità e Diverſita," publiſhed in Italy. Adelung, however, ſeems not to have known that the latter work was publiſhed at Madrid in 1805 in ſix volumes, greatly enlarged, embracing generally *todas las Linguas conocidas.* The learned Chriſt. Theoph. de Murr publiſhed a proſpectus of a *Bibliotheca Glottica univerſalis* in 1804, at Nuremberg, a work at which he had laboured fifty years; but the deſolation of Germany

* Godfrey Henſelius's work, entitled "Synopſis Univerſæ Philologiæ, in quâ miranda Unitas et Harmonia Linguarum totius orbis occulta," and printed at Nuremberg in 1781, contains ſome curious particulars; but the author has too often ſubſtituted the effuſions of his imagination for more ſubſtantial facts.

and the miſeries of war have probably deprived the world of this as well as many other advantages. In Mithridates*, however, the author preſents his readers with grammatical analyſes which diſplay the great extent of his knowledge of numerous languages. To theſe are added ſome much more intereſting geographical and hiſtorical accounts of the people whoſe language he examines; he unfolds the moſt remarkable diſtinctions in the principal idioms, diſcuſſes with much learning and brevity the moſt ſtriking epochs in the hiſtory and antiquity of languages; and concludes with a catalogue of alphabets, dictionaries, and grammars, much more extenſive than that publiſhed by Marſden in London, in 1796.

In the introduction we find many of the caprices which diſgraced the author's Eſſays on the Engliſh language. He profeſſes, however, to follow no ſyſtem or particular opinion reſpecting the origin of languages, but to collect facts, and leave them to his ſucceſſors. Here again his profeſſions and his practice are a little at variance; for he attempts to renew and juſtify the hypotheſis of making Cachemire the country in which the family of Noah took up their abode. He ſpeaks alſo of the "innumerable years" ſince the creation; and many other puerile or negligent expreſſions, which might be expected from a man who felt all the pride of an omnivalent linguiſt, although he modeſtly places a line from Auſonius as a motto in his title-page—*Alius alio plus invenire poteſt* NEMO OMNIA. This work, however, is curious, and reſpectable from the very induſtry which it evinces; and we ſincerely hope that the pillage and ſubjugation of Pruſſia and Saxony will not prevent the publication of the ſecond part, which was to embrace the European languages, as this does the Aſiatic.

Aventuras de Gil Blas de Santillana robadas à Eſpana, y adoptadas en Francia por Monſieur Le Sage, reſtituidas à ſu Patria y á ſu Lengua nativa por un Eſpanol zeloſo, &c.

Adventures of Gil Blas of Santillane, which were robbed from Spain and adopted in France by M. Le Sage; reſtored to their Country and their native Language by a zealous Spaniard, who will not ſuffer others to mock his Country. A new Edition, reviſed and corrected, by the Rev. Don Felipe Fernandez. 4 vols. 12mo. 16s. Wingrave, London.

IT is now well known that Le Sage found, in one way or other, the inedited MS. of the Adventures of Gil Blas in Spain, and that he tranſlated it into French, and publiſhed it as an original work. Father Yſla, the author of this elegant tranſlation, has pretty ſatisfactorily eſtabliſhed the fact of his having received the MS. from an Andaluſian advocate with whom he was particularly intimate, and who entruſted him with it in order to get it printed in France, as it

* The celebrated C. Geſner publiſhed a work at Zurich in 1555, in 8vo, under a ſimilar title—"Mithridates, de differentiis Linguarum, tum veterum, tum quæ hodie apud diverſas nationes in toti orbi terrarum in uſu ſunt, obſervationes."

contained too much and too pointed ſatire againſt the grandees to be ſafely printed in Spain. That it was written during the reigns of Philip III and IV appears from the internal evidence of its ſatirizing them and their miniſters; and it is aſſerted that the MS. was circulated anonymouſly among perſons of taſte and known confidence. The latter aſſertion we ſhould readily believe, as there is no other country in Europe where ſuch numbers and ſuch well-written ſatires are circulated almoſt weekly in MS. and anonymouſly, as in Spain even at the preſent day. Upon the whole, Father Yſla has clearly eſtabliſhed that Le Sage was not the original author of this facetious romance; and although he is unable to ſtate who was the real author, he has proved that it muſt have been a native of Spain, and not M. Le Sage. Whoever has read the French edition, and compared it with this, muſt have perceived how much more natural the ſentiments are in Spaniſh than in French, and that the former bears ſtrong internal evidence of being its original language. It muſt be confeſſed, however, that the talents of Joſeph Francis de Yſla were greatly ſuperior to thoſe of Le Sage, and conſequently Yſla's Gil Blas is, in proportion, ſuperior to Le Sage's.

Don Philip Fernandez has rendered an acceptable ſervice to the ſtudents of Spaniſh literature in thus correcting the preſs and ſuperintending the publication of ſuch an amuſing and agreeable work, and one ſo well adapted to extend a knowledge of the Spaniſh language. We would recommend the ſame editor to publiſh an edition of Father Yſlas (ſelect) Letters, and to add to them ſome of thoſe collected and publiſhed by Mayans; and alſo a complete edition of the *Hiſtoria del famoſo Predicador Fray Gerundio de Campazas*, a work which will one day or other obtain univerſal celebrity.

Manual Pratico Judicial, Civel, e Criminal, em que ſe Deſcrevem recopiladamente os modos de proceſſar, &c.

A Practical Manual of [Portugueſe] *Judicial, Civil, and Criminal Law, in which is briefly deſcribed the Methods of Proceeding in the Courts; in Summary Actions, Ordinary Executions, Offences and Appeals which increaſe Actions of Embargo; Delivery of Goods at Auction Sales, and Obſervations on Final Sentences. A Work very neceſſary and uſeful to all Judges either of the Eccleſiaſtical or Secular Courts. A New Edition.* Small 4to. Liſbon. Imported by Deconchy.

THIS Manual is an improved work on the ſame plan as that propoſed by A. C. Gomez about half a century ago; and is extremely well adapted to give a general idea of the principles and practice of the Portugueſe laws. It is much leſs copious indeed than the *Indice Chronologico* by Ribeiro, noticed in our Appendix to vol. xxviii; but it is nevertheleſs much more inſtructive, and calculated to leave a more favourable impreſſion of the wiſdom and juſtice of the Portugueſe laws and legiſlation. Some ſuch a manual even of our own laws is much wanted, as we know of none half ſo uſeful or complete in Engliſh. The laws, or rather regulations, againſt the prejudice of

Judges, depriving them of all power on the leaſt ſuſpicion of want of impartiality, we ſhould ſtrongly recommend, did they not tend ſomewhat to degrade human nature by expoſing its weakneſs too publicly, and alſo perhaps ſometimes unjuſtly. They however afford matter for ſerious reflection.

De Sirona Dea proluſio prima, &c. By Frederick Chriſ. Matthias, Rector of the Gymnaſium of Frankfort on the Mayne, &c. 4to. Frankfort. 1807. Imported by Deconchy.

THIS author thinks the goddeſs *Sirona* the ſame as *Iſis Saitica*. Struvius, Hagenbuch, and Schoepflin, ſuppoſed her the ſame as Diana. Martorelli, and ſeveral other diſtinguiſhed Italians, believed her to be the tutelary goddeſs of bakers. There are four inſcriptions known of the goddeſs *Sirona*, in which her name is placed at the ſide of that of Apollo. Mr. Matthias, we infer from the title, means to purſue his reſearches on this ſubject ſtill farther, and the talents and learning which he diſplays make us deſirous for more ample details on this ſubject, however trifling it may be to general readers.

Sainclair, ou la Victime des Sciences et des Arts.

Sainclair, or the Victim of the Arts and Sciences; a Novel. By Madame de Genlis. Pp. 130. 12mo. Paris. 1808. Imported by Deconchy.

THIS is a pleaſant enough ſatire on the ridiculous pedantry of the preſent French manners, and will be read in this country with intereſt. The muſic mania, we regret to ſay, has extended itſelf to the United Kingdom alſo: as to the other ſciences, they will never be abuſed in England. But the French have nothing to do, no buſineſs to purſue, no trade, no manufactures; conſequently we muſt expect in ſuch a reſtleſs people that they will inſenſibly become addicted to the moſt trifling and moſt fooliſh paſtimes, in order to remove the *ennui* of profitleſs exiſtence. Under ſuch circumſtances they would deſerve our pity, did they manifeſt the leaſt regard for virtue or juſtice. Madame de Genlis has here ridiculed the peſtiferous ambition of the women to become great literary characters at the expence of all their virtues and amiableneſs, and their domeſtic tranquillity. Her ſatire, however, will affect only a very few muſical Engliſhwomen, who are already ſufficiently contemptible to all rational men. The hero, Sainclair, who is a man of profound talents, after being diſappointed and annoyed by female pretenders to the arts and ſciences, is at length ſo fortunate as to find one who, although poſſeſſed of great talents and ſkill, was yet ſo modeſt as to carefully conceal all her great acquirements, and prefer virtue and good ſenſe to ſplendid exhibitions. His union with this *rara avis* terminates as happily as Goldſmith's heroes.

MISCELLANIES.

HOMMAGE AU GENERAL PICTON.

EMBLEME—*Un ſoleil qui diſſipe les nuages.* DEVISE—*Fugatâ nube clarior.*

DE la jalouſe calomnie
George a confondu la noirceur,
Il rend Picton a la patrie,
C'eſt le triomphe de l'honneur.
En vain de ténébreux orages
Obſcurciſſent l'éclat des lieux,
Le ſoleil vainqueur des nuages
N'en parait que plus radieux.
Des jours paſſés dans la triſteſſe,
Mille revers multipliés,
Malheurs, adverſités, détreſſe
Dans un inſtant ſont oubliés:
Je ſens ranimer mon courage,
Le plaiſir donne le ſignal,
Un fidele ſoldat partage
Le bonheur de ſon Général.
Par le dieu des vers inſpirée
Dans ſes poétiques accès,
Une muſe favoriſée
Pourra mieux chanter tes ſuccès:
Mais ne rejette pas l'hommage
Que t'offre un vieux et franc Guerrier,
La rudeſſe de ſon langage
Eſt une ſalve á ton laurier.

EMBLEME—*Hercule terraſſant l'hydre.* DEVISE—*Fruſtrà ſibilat.*

LA calomnie avec éclat
Aiguiſe ſon poignard perfide,
Picton ſe préſente au combat,
Et l'hydre tombe ſous Alcide.

EMBLEME—*Un Rocher battu par les flots.*
DEVISE—*Mole ſuâ ſtat.*

Au milieu des cruels aſſauts
Picton demeure inaltèrable,
Tel le roc aux fureurs des flots
Offre une maſſe inèbranlable.

EMBLEME—*Une colomne dont la baſe eſt mordue par des ſerpents.*
DEVISE—*Sine vulnere morſus.*

Que peut le menſonge odieux
Contre un noble, et ferme courage!
En vain le ſerpent venimeux
Sur le bronze éxerce ſa rage.

EMBLEME—*Un creuſet ſur un fourneau ardent.*
DEVISE—*Purius exit.*

Sous les coups d'un fort rigoureux,
Dans le maux la vertu s'illuſtre,
Tel l'or éprouvè par les feux
Reçoit encore un nouveau luſtre.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

ALTHOUGH I by no means look on the Antijacobin Review in the light of a ſing-ſong publication, ſtill I am induced to offer you the following, written (as a troop ſong) on the inſtitution of the Kent Yeoman Cavalry, as I flatter myſelf the ſentiments are congenial with your own, that it may be deemed worthy of inſertion.

Brother comrades, give ear, and liſten awhile,
The bleſſings I'll ſing of our favourite iſle,
Where liberty's ſacred banner's the charm,
And we in ſupport of that liberty arm. Derry down.

It's ſurely a bleſſing, true Britons muſt own,
That religion and virtue encircle the throne;
And may Brunſwick's race long that ſceptre enjoy,
Which the ſons of ſedition now aim to deſtroy!

It's ſurely a bleſſing, each Briton ſhould ſing,
That commerce and arts have on liberty's wing
Arriv'd to an height unexampled in ſtory,
Of Frenchmen the envy, of Britons the glory.

It's ſurely a bleſſing to live under laws
Where twelve honeſt jurors determine the cauſe;
And where each ſubject's right with preciſion is known,
It ſecurity gives both to cottage and throne.

My companions in arms, this is liberty's tree,
Whence the prince and the peaſant are equally free;
And would all be content with what falls to their lot,
All would happily live, from the court to the cot.

May our favourite iſle e'er theſe bleſſings retain,
And the tars of Old England ride lords of the main!
Her volunteer ſons with like ardour ſhall glow,
And prove themſelves equal to vanquiſh the foe.

Should a jacobin faction attempt innovation,
And diſturb by fell malice the peace of this nation,
The Kent volunteers will ſoon take the alarm,
And teach the damn'd rebels the length of their arm.

Then come, my brave comrades, let's join heart and hand,
And may Heaven give ſtrength to our patriot band,
To chaſtiſe thoſe raſcals, by way of example,
That dare on our rights or our liberties trample!

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